

A
DISCOVRSE
OF THE CONFERENCE
HOLDEN

before the French King at *Fontain-bleau*, betweene the *L. Bishop of Eureux*, and *Munſieur du Pleſſis L. of Mornay*, the 4. of May 1600. Concerning certaine pretended corruptions of Authors, cyted by the ſayd *Munſieur du Pleſſis* in his booke againſt the Maſſe.

Faithfully translated out of the French.



L O N D O N,
Printed by E. A. for Mathew Selman and William
Ferbrand, and are to be ſolde in *Fleete-ſtreete*, next
the Inner Temple gate.

1 6 0 0.

DISCOVER

OF THE

NEW

AND

OLD

WORLD

AND

THE

NEW

AND

OLD

WORLD

AND

THE

NEW

AND

OLD

WORLD

AND

THE

NEW

AND

OLD

WORLD



A true discourse of the conference
held at Fontaine-Bleau the 4. of
May. 1600.



Ince that the Lord Bishop of *Eu-
reux* perswadeth himself, that the
dishonor and ouerthrowe of the
Doctrin Preached in the reform-
ed Churches, of the Realmes of
*Fraunce, Almaine, England, Scot-
and, Denmarke, Swethen and Po-
and, &c.* Dependeth on the con-
futation of the Lord *Plessis* booke,

written vpon the Sacrament of the *Eucharist* (which doc-
trine is maintained by this book, as it may be gathered fro
his priuate letters to the L. *Plessis*.) As if the Ministers of
all the Kingdomes in this last endeuour, had put all their
heads into one body, to be cut off by this new *Hercules* re-
turned from hel. And sith for hauing onely deflowred cer-
taine places of the said book, he boasteth of the victory, &
causeth *Te Deum* to be sung in euery place: Let no man
blame vs if by this our writing, wee oppose the truth a-
gainst those falshoods which haue beene published, since
we are thereunto bound by the duety which we owe vn-
to God, and for the instruction of his people.

Truth it is, that since L. *Plessis* booke of the institution
of the Sacrament was published, some haue found out no
other meanes to trauerse the course thereof, then by pub-
lishing

lishing both in word and writing, that the places by him alleadged, as wel of holy Scripture as the Fathers, were falsified; yeelding sufficient testimony by this their sinister subtilty, that his allegations auerred & iustified, the doctrine he professed should be both cleare, certaine and inpuenable.

Neuerthelesse he patiently endured this slander, partly endeououring himselfe to ouer-throw it by his answers, partly trusting that of it selfe at last it would giue place to verity: Vntill he had intelligence that the brute thereof had come to the Kings eares, yea and got so great credit as he verily beleeued it. Whereupon agreed (yea & that iustly) he desired that hee might come to his iustification. And for that there were some that laboured to diuert certaine Gentlemen of the religion vnder this pretext; he tooke occasion to request the L. Bishop of *Eureux* by a priuate letter, that both of them might ioyne together in a most humble petition to his Maiesty, that it might please him to appoint Commissaries, before whome the booke might be therby examined, to whom in especially he addressed himselfe, because the said Bishop was the principall author of the said euill report, & wrote ordinarily to his friends in disgrace of the said L. of *Plessis*; & by certain his suffragans published the same from house to house, & as it were from doore to doore. By this meanes the L. of *Plessis* promised himselfe, that the said L. Bishop vpon this priuate letter sent vnto him, by the handes of his brother, would without any further trouble, repayre to *Paris*; whereas by accord of both parties, his Maiesty might ordaine such a one of his Priuy counsell as he thought most fitte to deliuer him a true report of their conference. In which case the matter being manadged with this silence and discretion, his Maiesty might haue no other interest then the knowledge of the truth: (A care worthy of so a great
King

King and the tytle which he beares) to know as well the good as the euill sayth of a seruitour, accused of falshood before him: a cryme alwayes haynous, but more haynous in respect of the subiect, being matter of Conscience and Diuinity.

Contrariwise the said Lord Bishop tooke a quite opposite course, ratling out vpon this priuate and modest letter, a publique and insolent booke which he caused to be Imprinted in his owne house, and published at *Paris*: by which, of this perticuler controuersie, he made a publique quarrell, and of two persons, two factions; calling all the Catholique Romaine Church to warrant: interressing the King in all that he might in this cause, and principally to diswade the examining of the booke proposed by the Lord of *Plessis*, whose iustification he knew too well that he could not ouerthrow. For which cause hee articulated falsely against the said booke, to draw vnto himselfe the tytle and quallity of a Plaintife, and vndertooke to approoue in presence of his Maiesty, fise hundred heynous and grosse errors, manifest and without *Hipbole*: yea such sayth he as they may be iudged by the onely looking on, vpon the opening of the booke, without entring into the iudgement of the sence. And notwithstanding he offered himselfe further, besides that to make it appeare, that there was not in that book one onely place but was eyther falsely, impertinently, or vnprofitably alleaged. These were the very wordes (which the reader may note) vpon what ground hee generally taxed the whole booke.

To this booke notwithstanding the L. of *Plessis* in respect of the King, and according to his owne nature, answered with great modesty, reuealing the matter as much as in him lay from a publique to a perticuler triall twixt the Bishop and himselfe, from partyes by him pretended,

to their seuerall persons. So that by some, this same simplicity of his answer was scarce wel interpreted. But for that he knew that the sayd L. Bishop had sent a Coppy of that which he had published, and written with aduantage enough vpon the same subiect to his Maiesty, he was counselled likewise to write vnto him, beseeching him most humbly to vouchsafe to enter into the approbation of his sayd book, by the grant of certayne Commissaries of sufficient knowledge, that might haue the charge to examine the same, from the one ende to the other: in publishing whereof he protested that he aymed at no other end, but to prepare his subiects heartes, and make them capable of the seede of so holy a reformation in his time.

The Doctors of *Sorbonne* likewise were sodainly incensed against this proposition, apprehending a serious examination of this booke, and perceiuing well in their consciences, that it could not take effecte, but to their damage and indignity: They appointed certaine Deligates amongst them to make relation hereof to the popes *Nuncio*: who fore-seeing too wel to what inconuenience it might tend, sought out the King, to certifie him hereof; Beseeching his Maiesty that it might passe no further: and laying before his eyes the issue therof: Annexing alwaies to all that he had vrged, most instant complaints against the Author and the booke. But hereupon there were some that assured him, that the matter should be carried with such Art, & with such aduantage for the Church of *Rome*, as the Pope could not but content himselfe therewith, and namely in these wordes: that the disgrace should light vpon the Heretiques, and hence-forward the *Nuncio* remained satisfied, who before had been in great perplexity, which is to that ende reckoned vp, that the sequell of the history may the better be comprehended.

Some few dayes after the Bishop of *Embrun* came to the

the Court, where hee was entertained of his Maiesty with an extraordinary applause; euery houre whispering in his eare, suggesting him with all those subtilties, w^{ch} either hee could inuent or deuise, to bring his enterprize to a good end. On the other side the Lord of *Plessis*, in what place soeuer hee presented himselfe, eyther his Maiestie spake not vnto him, or if he did, it was so coldely, that he might manifestly perceiue, that hee tooke small pleasure to talke with him; yet notwithstanding the meanes of this pretended conference, was concluded vpon twixt him and his opposite, and the King thought it good to appoint the conference to bee held at *Fontaine-Bleau*, during the adiournment of his Parliament.

The Lord of *Eureux* arriued at *Fontaine-Bleau* the 27. of Aprill, and the L. of *Plessis* the 28. at noone, vncommanded, or vncalled: yet notwithstanding the L. of *Eureux* would already demaund an Acte of his comparitiue against him, for defaulting in his appearance but one day; and yet the Commissaries aboue named, were sent, the day appointed for conference; and all this without eyther giuing him in word or deed notice thereof, yea at the presenting himselfe before the King, he neuer spake vnto him of it, nor any one in the behalfe of his Maiesty.

These proceedings together with the precedent, being so extraordinary, made him bethinke himselfe; so that hee humbly besought the King to graunt him audience; which hee did the last Sunday in Aprill, after some delayes.

His purposes were, that nothing had more pierced his heart, then when he was giuen to vnderstand, that his Maiesty did beleue that hee had vsed corruption, especially in a thing so Sacred. That this his iust grieve made him desire the meanes whereby his Maiesty might conceiue the truth, which was very easie for him to doe, if so be he had

no other intention to know the same : that if the affayres had been contynued in theyr first termes, he should not be in any sort greeued ; for that if they had beene managed with silence and discreation, his Maiesty should haue had no other interest, but to haue iudged betweene his vpryghtnes and the others slaunders . But since that in truth, by the cunning of the Bishop of *Eurēux* it had been published through the whole Realme , and preuayled so farre as both the Pope and his *Nuncio* were pryuy thereto, hee saw well that his Maiesty should be made beleue that it highly concerned him, to sort this action to such an ende whatsoeuer it cost him, that the Pope might be contented, and the Romaine Church aduantaged: Consequently that hee had this ill hap to haue his iudge interessed in this cause, to haue his King and his Master for a party opposite. That if the question were but of his life and honor; he would cast them at his feete, and Sacrifice them to his seruice : But in that he was bound to the defence of truth, wherein Gods honor was in question, he humbly besought hys Maiesty to pardon him, if he sought iust and reasonable meanes to warrant and defend himselfe: and that thereof his Maiesty had sufficiently informed him, by the answers which he made him from time to time, that he was truely tryed by the nature of his affayres, to oppose himselfe against him. The motiues which the L. of *Plessis* proposed to his Maiesty at that time, were these.

The 1. correspondent to the first proposition by him propounded to the L. of *Enr.* that it might please his Maiesty to giue charge to the Commissaries to examine & in order to verifie, al the places of his book, aswel for the opening of the truth, as the manifestation of his faith & honor, & therather because the L. Bish. had generally condemned his whole booke. This offer his Maiesty was counselled to reiect, in that hee was certified by those that directed

rected this affayre, that it appertained to the L. of *Eu.* who accused him to impugne such places as him list, whereas if the matter had bin handled vprightly, the publike interest was to know the truth of the book, & to proceed likewise in termes of iustice, that it ought not to be iudged as a contract, by some clause; but rather to bee examined as an inquest, by the deposition of wytnesses, that is to say of the *Places* of y^e Fathers; amongst which if there were some one lesse answerable, it myght not for al that weakē the solide prooffe & perfection of the rest. But the truth was, that the perpetual lustre of the truth in the aprobatō of the places, had made cauil & reproach for shame to hide their heads.

The 2. was, that because some one pretended that the first was too long, that the Commiss. should examine onely the places of the booke which should be impugned as falsie by the L. Bish. & that those w^{ch} he excepted not against, should be held for iustificable as touching the letter; the intire authority remaining in the L. of *Eu.* to examine the sence.

A necessary meanes if it were sought, to attaine vnto the knowledge of the truth, since that it was the question as euer to examine y^e faith of the L. of *Plessis*, in the allegations of his book: yet alwaies without preiudice of the doctrine of the Romaine church, since that the L. of *Eureux* was alwaies in a readines to dispute vpon the sence. Yet was this reiected no lesse then the former, and for the same cause; because the places not impugnable, wold haue bin so many, as they wold haue ouershadowed the rest; & so strong & eminent y^e in presence of their light, some places sought out here & there, eyther indifferent, or of smal importance could not haue appeared.

The 3. that if these two were refused, it might please his Maiesty to appoint the L. Bish. to deliuer to the L. of *Ples.* such exceptions as he had against his book, but at least the 500. hainous, euident & littoral vntruths by him pretended, & without

without ouer-vrging them, to the end that the said L. of *Plessis* might prepare himselfe to giue satisfaction: the which he offered to performe in ten daies, and to the end that no time might be lost, to begin from the next morning, and continue euery day after, in explaining (in his Maiesties presence) so many of his errors as the houres & times would afford him leasure.

A matter practised ordinarily in all iustice, grounded vpon the offers made vnto him, and the expresse written words of the L. of *Eureux*, by reason he saith that he hath coated them already: yet contrariwise calumnious, if hee had so said, yea that assuredly in that hee hath them not. And yet notwithstanding all this reiected, vnder some friuolous aspectes alleadged by the said L. of *Eureux*, which some held for sound reasons; that for hauing named 5. hundred, he was not bound to particulate them. That he kept his word if he nominated but ten, or lesse; and further that it were too much trouble for him to write them, and such like.

But truely by a former resolution betweene those that managed this affayre, it was concluded, to giue the Lord of *Eureux* whatsoeuer aduantage he might desire: and to deny the sayd Lord of *Plessis* of whatsoeuer Iustice he could require; so that he might scratch either by right or wrong, some number of places chosen out of fife thousand and more, to inferre an appearaunce of preiudice against the whole booke.

Thus this three meanes were in all humility proposed vnto the King, by the Lord of *Plessis*, not onely by word of mouth, but by a most humble petition also, the which his Maiesty commaunded him to giue to the Lord Chauncellor. But after he had preferred the equitie of his cause to his Maiesty by all these reasons, which to him seemed most requisite, his aunswere was that he would send for the

the said Lord Chancellor, and giue him commission to bring the Lords of *Plessis* and *Eureux* to agree vpon the forme: And presently his Maiestie sent for them.

The same day toward euening, the L. Chancellor sent for the L. of *Plessis*, and began to discourse vnto him, that the King had tolde him that he had committed to him the charge to warne the sayd L. of *Plessis* to be ready for the sayd conference: and therefore that it must needs be that eyther his Maiesty had forgotten to commaund him, or himselte, to speake to the sayd Lord of *Plessis*. Whereunto the Lord of *Plessis* answered, that it sufficed, in case he would remember (as hee did) that hee had not spoken vnto him.

Thus after some speeches, he deliuered him the petition that he had presented to his Maiesty; and because there was some difference about the forme, he desired him to vouchsafe to consider vpon the three aforesayd offers. But the two formost were absolutelye reiected vnder pretence that the chalenger of falsehood might set vpon his party where he list: without respect that the question concerned the quotation of a booke, which (to speake vprightly) helde of the nature, not of a contract, but of an inquest: the disputation was wholly settled vpon the last. The sayd L. of *Plessis* pretending that sith this matter was spoken of as to be handled in tearmes of Law, he being the Defendant, was not to be denyed his Aduersaries action of falsehood, that he might answer thereunto, sith that vnder pretence of forme of lawe, he had bene denyed the examination of the whole booke, thereby to minister opportunitie to the L. of *Eureux* to impugne him in what place he list. And that in this matter he looked for Iustice at the said L. Chancellors hands, which he assured himselfe he very wel perceiued in this his petition: otherwise, that besides that

he should haue cause to protest against the sayd Lord of *Eureux* vpon slander, hee should vppon refusall of so lawfull conditions haue no lesse argument to doubt of too manifest partiallity.

The end was this, that the sayd Lord Chauncellor sent for the sayd L. of *Eureux*, with whom he spent some 3. quarters of an houre; then comming into his Gallery, where the L. of *Plessis* wayted his answer, he tolde him that the sayd L. of *Eur.* would not heare of the deliuey of his action of falsehood, much lesse of his five hundred places. That he did not thinke himselfe bound therto by his writing; that the writing of them wold aske a month and a halfe, or more: that in tearmes of law to require a condition impossible, and not to yeeld to doe any thing, was all one, and matter alike.

The L. of *Ples.* replyed, that in his opinion hee craued but right before all Iudges whatsoeuer; that the Lord of *Eureux* in shrinking from his proposition, for the examination of the whole booke, had bound himselfe to his owne offer, that in truth hee beleueed that hee could not possibly performe the five hundred vnturhes by him promised: well might he peradventure deliuer in five hundred pretended, sith he had them ready tolde; sith also that hauing answered his book, he had no more to doe but to draw them out: Otherwise, how could he purge himselfe of slander? Finally the L. *Plessis* concluding that he might not depart from this last course, and that the said L. Chauncellor (the next morning) would make report thereof to the King.

Munday the first of May the L. of *Plessis* heard of nothing, but that the L. of *Eureux* still stood vpon his denyall to deliuer his five hundred places, and still was at the Kinges elbow to make him comprehend that this was not the way to come to his pretended purpose:

pose : and the same day there arrived the President of
Thou, *M. Pithou*, *M. Casaubon*, and the Phisition, *Martin*
 whom his Maiesty had most earnestly sent for ; The last
 man of these being brought in by the L. of *Eureux*, could
 not conceale his passion in this matter, but bare himselfe
 as a party. To them did his Maiesty declare, that he cal-
 led them not to be Iudges, but only interpreters, in case
 there should grow any controuersie about the speeches,
 but reserued to himselfe the iudgement. And heere is to
 be noted, that only *Casaubon* was of the religion: wherof
 notwithstanding the L. of *Plessis* made no instance.

Tewsday the second of May, about eyght of the
 clocke at night, the L. Chauncellor sent for the L. of *Ples.*
 to intimate vnto him the Kinges pleasure. The summe
 was this, that the King had ordained that the L. Bishop
 of *Eureux* should in his Maietties presence open the
 booke, & shew vnto him one after another, those places
 wherein he pretended falsehood, to the number of 50.
 if time would so permit : whereto he must presently aun-
 swere in order as they should be propounded : for sayd
 he, it was to be supposed that the sayd Lord of *Plessis*
 hauing produced them, should at all tymes bee ready
 to answer. (Heere let the reader iudge what memory
 could bee capable of so many reasons, presently to aun-
 swere so many obiections; for must hee not by that ac-
 count be alwayes prouided for all, albeit he were assaul-
 ted but with some?) Moreouer that if hee could not fit
 himself to this condition, his Maiesty was resolved in his
 owne presence to haue the falsehoods by the L. of *Eur.*
 pretended, to be verified in his absence, to the end to de-
 termine therof according as reason required: as also by
 his standing vpon his words, he gaue him to vnderstand
 that he concealed more rigour thē he yet shewed; stil vr-
 ging sundry times y he had that night to resolute himself.

Neyther did the said L. of *Ples.* sayle to lay open vnto him the extreame of this condition, which could not be so precisely imposed vpon him, but with a manifest resolution to oppresse the truth in his person. That if hee did not plainly perceiue a match made, hee could well enough brooke any condition: but that he must needes be blinde, if hee could not perceiue the same throughout the whole progresse of this matter. Likewise that that was the onely cause that hee stood so stedfast vpon his demaund. As for the examining of his booke behinde his backe, so as it might bee duely performed in his absence, the more should bee his honour: if vnduely, the lesse reproach; as also such as should haue charge, should beare the greater burden, as well in honour as conscience.

Neuerthelesse, that all the world might see that hee proceeded beyond all reason, onely vpon a desire that his Maiesty might bee the more plainly enformed of his sincerity and iustice, hee deliuered a fourth proposition, which in writing hee deliuered to the L. Chauncelor, to this effect; That he would bee content that the L. of *Eureux* should consign into the handes of the Presidents, of *Thou & Calignos*, eyther of the President *Thou* only (because *Calignos* was sicke) his 5. hundred pretended vntruthes, to the ende that dayly hee might in hys Maiesties presence answer vnto fifty of them, according to the order of the booke, that so much the more easily he might prepare himselfe for those that follow: with condition likewise that vpon the breaking off of this cōference, the same might be returned into the hands of the Lord *Plesiss*. The which proposition the sayd L. Chauncelor receiued, to report thereof to his Maiesty, & thereof to giue him answer.

This matter thus reported to the King vpon Wednesday

day morning the 3. of May, and consultation holden with the Lord of *Eureux*, they procured the King to bee incensed vpon this; that the layd Lord of *Plessis* required that the five hundred pretended vntruths should be committed into the hands of my L. the President of *Tbou*; That it might content him to haue them committed into his Maiesties hands, who had trusted him with greater matters; that his enemies had taken no surer gadge then his owne word; much rather therefore should a Seruant, yea euen a housholde seruant; thus ouerthrowing the substaunce of his reasons with theyr great words.

Hereupon the L. of *Plessis* being sent for into the Gallery at *Fontaine-bleau*, receiued this second decree at the mouth of the L. Chauncellor; That he should in the Kings presence aunswere to the places propounded by the Lord of *Eureux*, vpon the opening of his bookes, as is aforesayd: otherwise that if he would not accept of this condition, his Maiesty would cause the booke to be ouerlooked and examined in his absence, & thereof to determine as he should thinke good.

And indeed so soone as the L. of *Plessis* had declared that (in regard of his reasons so often propounded) he could not depart from his last proposition, all the Court was warned to assemble in the great Hall, at three of the clocke in the after noone, to be present at this examination; (but it was againe put off vntill the next morning at eyght of the clocke) neyther was there all that day any other speech in Court, but that they would vpon contumacy, proccede with all rygour against both the Author and the booke.

Many circumstances myght heere be added, as tokens of the stomackes of those men, that had in this matter vndertaken to satisfie the Pope: who also made

shew of great commodity to his Maiesty. But it may suffice that the same were noted, euen by the most passionate, who by the proceedinges, haue in their mindes weakened the pretended successe, throughout the whole course therof.

Lastly about ten of the clocke at night, the Lords of *Castelnau* & of *Chambaret* came to visite the L. of *Plessis*; and in the Kings name, propounded vnto him that the L. of *Eureux* was resolved to quote vnto him 60. places in his booke, whereunto hee should in his Maiesties presence aunswere in the morning at eyght of the clocke. The time was short, the houre vnfit, and the match manifestly made: Yet notwithstanding (such was Gods will) the Lord of *Plessis* shut his eyes agaynst all these foreseene inconueniences, and contrary to hys former resolutions, accepted of the condition; and to the ende that heereafter the force of the truth may appeare, as no doubt it will, in that there was nothing omitted that might darken the same; and yet in it selfe it will finde brightnesse enough to pierce through all darknesse.

About one of the clocke after midnight the Lord of *Castelnau* brought the 60. places: this was but a wasting of hys tyme. About two of the clocke he had the bookes of the Lord *Eureux* brought him: (For ye must note that hee had none there) the places were quoted simply, *Carolus Magnus* p. 816. *Scotus* p. 869. *Durandus* p. 870. &c. without note of falsehood, and without any explanation. The Lord of *Plessis* neuerthelesse together with the difficulty of his sight, doth in hast peruse them to the number of nineteene. About sixe of the clocke in the morning the Lord of *Eureux* redemaundeth his bookes: at eyght of the clocke hee is commaunded to appeare.

Now

Now againe growes another difficulty; the Lord of *Ples.* telleth the King that hee had no leasure to peruse any more then nineteene, even such as came first to hand, as he light vpon the bookes: his Maiesty doubteth whether the Lord of *Eureux* will proceede; he hath reason to the contrary, because the Lord of *Ples.* hath chosen to his aduantage. Heerto the Lo. of *Ples.* answereth that he had the bookes but 4. houres, and that in the night; That out of five thousand places the Lord of *Eur.* had chosen three score such as liked him, and that it was very likely that he had produced y^e most sufficient: so that he besought his Maiesty to pardon him, albeit he were forced to say that this was more then extraordinary rigour: Heerupon held they a consultation with the Lord of *Eureux* for the space of one houre, who in the end accepted of the nineteene places: also to affoord him the more leasure, the conference was deferred vntil after dinner.

This was vpon Thursday the 4. of May in the Bath Hall, in presence of the King, with the assistaunce of the whole Court. To beginne, his Maiesty declared that he had no meaning that they should dispute of the Doctrine, onely he would they should examine the allegations of the places. Then did the Lord Chauncellor proceede, who briefly did expound his Maiesties meaning. Next the Lord of *Eureux*, who for his argument vndertooke to commend him, in that he would not intrude into matter appertayning to the Church. And consequently the Lord of *Ples.* who briefly dyd declare that in as much as it was his Maiesties pleasure, he was there ready to aunswere for his booke; that he neuer writ it vpon any ambitious intent, but rather dyuerted him therefro, in regard of the preserving of his Maiesties most gracious fauour: And also the
zeale

zeale for to preuaile during his Raygne, for a holy reformation in the Church, for the which many good men had long grieved. If to that purpose it might doe any seruice, hee should thinke himselfe most happy, with whatsoeuer losse: otherwise, that himselfe could be the first man to wish it burnt, yea euen with his own hand.

Howbeit that he did hope that vpon vpright examination, all the world should finde that hee had vsed all sincerity and great diligence: albeit it was not greatly to be maruailed, that among 5000. places or more, there might passe some few, wherein his eye, his memory, or euen his iudgement might wauer: which yet were such as could be of no importaunce, to hurt the truth that he therein handled. For (sayd he) were all the bookes of the Doctors of the Romish Church, that haue bin written within these hundred yeares, as rigorously examined! where should wee finde one that could abide the proofer? Besides (with his Maesties leaue) he protested, that this was a perticuler action, & consequently could not prejudice the Doctrine of the reformed Churches of the Realme, which was before him, and should be after him, and so continue for euer. And then did they enter into the matter.

The first place out of Scotus.

The 4. book of
the Eucharist c.
9 p. 869. l. 26.
of the first edi.
P. 936. lyne 2.
of the 2. edition
P. 761. l. 25. of
the 3. edition.

THe first place that the Lord of *Eureux* did set vpon, was taken out of the 869 Page, lyne 26. of the Lord *Plessis* booke of the institution of the *Eucharist*, namely within eyght leaues of the ende (heere let the reader iudge what methode this is to examine a booke)

book) according to the first edition in *quarto*, which heer we will follow, (sauing that we will also in the margent quote the pages of the second or third editiō) where we read these words. *John Duns, called Scot, neere a hundred yeares after the counsell of Latran durst bring into question whether Christes body be really contained vnder the formes; & disputeth that he is not.* Against w^{ch} place he pretendeth two matters: the one that *Scot* maketh it not a contro- uersie, whether the body of Christ bee really contained vnder the formes, except in like manner as *Schoolemē* vse to dispute of matters most resolued; as *Whether there be a God? Whether there be but one god, &c.* The other, that the *L. of Ples.* had taken the opposition for the resolution; & in both these matters he pretended hainous vntruths. To the 1. the *L. of Ples.* answered, that whereas he said that *Scot* had brought into questiō. *Whether the body of christ be really contained vnder the formes,* he vnderstood it by the way of *transubstantiation*, and his meaning did sufficiently appeare, first in that in the Chap, which is the ninth of the fourth booke, he entreateth of *the absurdities & contradictions proceeding of the transubstantiation.* Secondly, because in the same it is sayd, *A hundred yeares after the Councell of Latran*, that is to say; after the Article of transubstantiation was established. To the second; that albeit the Schoolemen doe dispute their questions, *in vtramque partem*, yet doe they withall shew their owne inclination, yea sometimes their perticuler resolution, sauing that they make it to stoop to the Church of *Rome.* And this did the Lord of *Plessis* vpholde to appeare in *Scot* in the deduction of this matter, namely where he handleth the second member of this questi- on; *Qualiter illud est possibile quod creditur; How the reality that is beleened is possible.* For after many disputati- ons, growing to the resolution, he vseth these wordes,

D

which

^aScotus printed at Paris, by Io. Granion, vpon the 4. of the Sc. dist. 10. quest. 1. pa. 63. b. lit. E.

Quantum ad istum articulu, non videtur necessarium, su-
giendum esse ad conuersione panis in corpus Christi, precipue cu a principio ex quo res huius sacramenti fuit credita, fuit semper creditum, quod corpus Christi non mutatur de loco suo in celo vt sit hic, & tamen non fuit in principio ita manifeste creditu de illa conuersione, vt diceretur dist. 11.
^b Scotus in 4. sentent. D. 11.

qu. 3. sol. 8. lit. B. Circa hoc erant tres opiniones, Vna, quod panis manet, & tamen cu ipso vere est corpus Christi: Alia, quod panis non manet, & tamen non couertitur, sed decinit esse, vel per annihilatione, vel per resolutione in materiam, vel per corruptione in aliud: Tertia, quod panis transubstantiatur in corpus, & vinum in sanguinem.

which were shewed to the Lord of Eurenx; ^a Concerning this article, it seemeth unnecessary to haue recourse to the conuersion of the bread into the body of Christ, especially considering that euen from the beginning, that this matter of the Sacrament was beleeued, it was continually beleeued that the body of Christ alcereth not out of his place in heauen to be heere, and yet was it not thus manifestly beleeued at the beginning of this conuersion, as it shall bee sayd dist. xi. And let the reader note that ouer agaynst this Article that beginneth, *Quantum*; it is quoted in the Margent, *Resolutio Scoti, Scoti resolutione*. So that by Scoti resolution the Church did not alwayes beleue the conuersion; the conuersion is not necessary in the Sacrament: Therefore did not the Lord of Plessis in this place take Scoti opposition insteed of his resolution. And this was gathered very brieue by such as writ for either side, namely the Lords of Grigny, Pasquier and Vassant, as likewise was all the rest that ensued. Howbeit in that which the Lord of Plessis consequently dyd alleage concerning the xi. Dist. of the 4. booke q. 3. Scoti opinion did yet more clearely appeare: For after he hath cited Innocent the 3. de offic. Misse, par. 3. cap. 26. to prooue three opinions vpon this argument. The first, ^b That the bread remayneth, and yet the body of Christ is with the bread. The second, That the bread remaineth not, and yet is not conuerted, but ceaseth to be, whether by being made nothing, whether by being resolued into the first matter, or corrupted into any other thing. The third, That the bread is transubstantiated into the body, the Wyne

into the bloud; He consequently cometh to ground the first opinion verie substantially; in that hee sayth, ^c That the truth of the Eucharist may be kept without transubstantiatio: Secondly, ^d That the bread with the accidents thereof doth rather represent the body of Christ by an analogie of the bodily sustenance with the spirituall, then they doe by the only accidents. Thirdly, ^e That of the transubstantiation there ensue more inconueniences then of any other opinions. Fourthly, ^f That it is maruaile (sayth hee) that in an article, which is no principall article of sayth, they should affirme a sense or understanding, by the which the sayth is thrust forth for a scorne to all those that ensue reason. Lastly, ^g That as nothing is to be holden, as of the substance of sayth, that cannot expressly be gathered out of the Scriptures, or that is not expressly declared by the Church, or that is not evidently gathered out of matter at full containd in the Scriptures, or plainly determined by the Church: ^h Yet it doth not seeme expressly set downe, that the substance of bread is not in the Sacrament: but contrariwise S. Paul 1. Corin. Cap. 11 sayth, The bread that wee breake, is it not the communion of the body of Christ? Ney-

trimenti spiritualis. ^e Et paulo post, Ponendo panem manere cum suis accidentibus, & corpus Christi ibi esse verè, pauciora ponuntur miracula, quàm ponendo panem ibi esse, ^f Rursus aliquantò post. Mirum videtur quare in vno articulo, qui non est principalis articulus fidei, debeat talis intellectus asseri, propter quem fides pateat contemptui sequentium rationē. ^g Sequitur immediate. Nihil est tenendū tanquā de substantia fidei, nisi quod potest expresse haberi de Scriptura, vel expresse declaratū est per Ecclesiā, vel euidenter sequitur ex aliquo plane contento in Scriptura, vel plane determinato ab Ecclesia, &c. ^h Max. non cautè non videtur expresse haberi nō esse ibi substantiā panis. Nā Ioānis 6. vbi multū probatur veritas Eucharistie, planum est vbi Christus dicit Ego sum panis viuus, qui manducauerit ex hoc pane, &c. Et 1. ad Cor. 11. Paulus, Panis quem frangimus, nonne communicatio corporis Christi est? nec inuenitur vbi Ecclesia istam veritatem determinet solenniter; nec etiam qualiter istud possit ab aliquo manifeste credito euidenter inferri.

^c Idem pa. seq. in princ. Veritas Eucharistie saluari potest sine ista Transubstantiatione. ^d Et paucis interioribus. Substantia panis cum suis accidentibus: ut aqua potest esse signum sicut sola accidentia: imò magis, quia substantia panis subspeciebus magis est nutrimentum, quàm accidentia. Ergo magis representat corpus Christi in ratione nutrimenti cum suis acci-

there doe we finde where the Church hath solemnly determined of this truth, neyther how it may bee inferred of any thing manifestly beleueed. Then doth hee proceede and ground the second opinion vpon the like reasons: yea

¹ Item fo. 82. b.

lit. P. Cōmuni-

ter tenetur

quod nec pa-

nis manet, cō-

tra primam o-

pinionem, nec

annihilatur,

nec resoluitur

in materiam

primam, sed

conuertitur in

corpus Christi,

&c.

k Max. Princi-

paliter videtur

me mouere,

quod de Sa-

cramentis te-

nendum est,

sicut sancta Ro-

mana Ecclesia,

sicut habetur

Extra, de hære-

tic. Ad obolen-

dā. Nunc autē

ipsa tenet pa-

nē transubstan-

tiari in corpus,

& vinum in

sanguinem, si-

cut manifeste

habetur Extra.

de Summa Tri

nit. & fide Cathol.

Firmiter credimus, vna vero, &c. l. *ibid.* lit. G. Ad tertiū, vbi stat

vis, docendum quod Ecclesia declarauit istū intellectum esse de

Simbolo edito sub Innocentio 3. in Cōcilio Lateranēsi, Firmiter credimus, &c.

against the, as for transubstantiation, which is the third. Lastly, comming to resolue, he worteeth not almost what else to say, but that; ¹ It is commonly holden that the bread re-

maineth not, contrary to the first opinion: And is not like wise taken away, or resolued into the first matter (namely according to the second) But is conuerted into the body of Christ.

And by what reason or authority? Surely (saith hee) this doth k especially seeme to moue me, that we must holde of the Sacraments, as the holy Church of Rome holdeth, as it is set downe

Extra. de hæreticis. Ad abolendam &c. But she now holdeth that the bread is transubstantiated into the body, & the wine into the

blond, as we haue it manifestly set downe Extra. de Summa Tri. nit. & fide Cathol. Firmiter credimus, &c. vna vero; that is to

say, in the decree of Latran. But what an answer heere is to that which was so well grounded? That wee must

held nothing to bee of the substance of sayth, but that which is expressely in the Scriptures, or that is taken out of somewhat plainly, plain, contayned in the Scriptures,

or that hath beene expressely declared by the Church? Truly to this argument, wherein (saith he) consisteth the force,

he hath no more to say, but ¹ the Church of God hath declared this understanding, or this sence to be the truth of the faith, in

that Creed that was formed vnder Innocēt the third in the counsell of Latran, &c. The same we haue in Reportat. dist. 10. q. 1. & dist. 11. q. 3. for hauing argued vpon the 3. opinions, &

with the afore named reasons fought with transubstanti-

ation,

ation, he particularly saith.^m I say that albeit the substance of bread should remaine, yet could it not abolish the worship of the Sacrament, neither be any cause of Idolatry, &c. Againe,ⁿ I say that the substance of bread, with the accidents doth better represent the body of Christ then the accidents onely, &c. Heere note that these words are his owne, and so he proceedeth to conclude simply in these words.^o I holde the conclusion, because the Church holdeth it: For the faith of S. Peter shall not fayle, and now under Innocent the 3. it was decreed to be thus holden, &c.

A most euident argument, y^e the reason, that the nature of the Sacrament, that the faith proceeding from the Church, yea that the holy Scriptures would haue caried it away otherwise, had it not been stayed by the decision of the counsell of *Latran*. Consequently, an argument (as the *L. of Ples.* did maintaine) that that which he said, tended not simply to argue vpon it, but to shew what his resolution had been, had he not been with-holden with a strong bridle. And indeed (*Dominicus a Soto* (one of their most famous Doctors, doth not forbear to impute vnto *Scot*, that he held but a hard resolution of transubstantiation, as a matter not to bee vpholden by the authority of the Scriptures: And *Joseph Angles* a Spanish diuine laboureth to defend him. Now vpon the difficulty that our Masters y^e Commissioners found in the resolution, they referred the iudgement to an other time, as perceiuing y^e it was no matter of audiēce. Neither may we heer forget one Schoole trick that the *L. of Ew.* played the *L. of Ples.* for in as much as in *Scots* booke that he had sent him ouer night, hee had noted the places which hee purposed to vse to maintaine his allegation, he brought in an other & of an other print to the table, that he might the hard-lyer find it out, which when the said *L.* told him of, he seemed for the time to make no account, though afterward he boasted of it, & the like he did vpon sundry instances.

Soto in li. 4. Senten. d. 11. Joseph Angles, q. in floribus Theologi c. xii. quæstionum, quæst. 5. de conuersione.

m Idem Repor. in 4. senten. d. 11. q. 3. p. 26. imprimé a Venise apud Io. Bapt. & Ioan. Bernardus Sessum. 1597. Dico quod licet substantia panis maneret, nō auferret uenerationem neque esset occasio Idolatriæ, &c.

n Ibid. Dico quod magis substantia panis cum accidentibus representat corpus Christi, quam accidentia tantum eum maior sit conuenientia substantiæ ad substantiam, quam ad accident.

o Ibidem opinione auctoris. Teneo conclusionem, quia Ecclesia tenet, Quia fides Petri nō deficiet: Et iam sub Innocentio 3. ordinatum fuit tenendum, &c.

p Dominicus a

The second place out of Durand.

Lib. 4. de Eu
char. c. 9. edi. 1.
p. 870. l. 24. edi.
2. pa. 936. l. 31.
edi. 3. p. 764. l.
11.

FOR the second, followed a place out of *Durand* of *Porcin* page 870 line 24. in these wordes, concerning the same matter. *Contrariwise* (sayth he) admitting that the substances of Bread and Wine doe remaine, yet doth there ensue but one difficultie, namely, that two bodies be together, neither too great, nor indissoluble: admitting the contrary, we shall finde many; namely, how these accidents may bee nourished, bee corrupted, how something may be engendred, considering that all things are made of the presupposed matter, and therefore it seemeth better to bolde to the first, &c. In which place the Lord of *Eureux* againe pretended, that the Lord of *Plessis* had taken *Durands* opposition for his resolution, and at the first blush with some appearaunce, because these wordes are set downe in the opposition. Heerunto the Lord of *Plessis* answered, that *Durand*, had he not beene withheld by the counsell of *Lateran*, did in the deduction that he made, sufficiently shew what his opinion was in this disputation of transubstantion; when having propounded this multiplicity of inconueniences, hee playnely pronounceth, and can not bee weary of it; ^a Wee must not deny but there is another meanes possible vnto God, the substance of bread and wine still remaining, albeit this meanes be indeed, &c. Agayne, Artic. xi. (omitting these woordes, *Albeit this meanes be in-*

^a *Durand* in 4
sentent. d. 11 q.
1. fo. 274. b. ar.
9. *Lugduni* a-
pud *Gasp.* a

Portonarius 1555. Quamuis iste modus sit de facto, nō est tamen negandum quin alius modus sit Deo possibilis, ita videlicet quod Deus posset facere, quod remanente substantia panis & vini, corpus & sanguis Christi essent in hoc Sacramento.

decide)

deed) he repeateth the same. ^b It cannot be denied, &c. Agayne, Artic. xiiii. ^c It is hard and seemeth to derogate to the infinite power of God, to say that God cannot make his body to be in the Sacrament by any other meanes but by the conuersion of the substance of bread and wine thereinto, especially considering that admitting there bee a conuersion made, yet it is very hard to perceiue after what manner bee doth any thing, that the body of Christ may be in the Sacrament. Finally, ^d It doth therefore appeare that it is rashnes to say that the body of Christ cannot by his Diuine power be in the Sacrament, but onely by the conuersion of the bread thereinto.

All this proceeding, and that stil from his owne sence and not from any other bodies, so greatly doth thys new interpretation set vpon the wordes of the Sacrament torment hys mynde! Then comming to shutte vp his opinion, according to the which the bread remaineth in the Sacrament, notwithstanding, the reality, without laying away transubstantiation; ^e If thys meanes (sayth hee) were indeed true, many difficultyes remaining in the Sacrament, by holding that the substance of bread remaineth not, should bee resolved: for it is doubted after what manner any thing can bee nourished of this Sacrament: also how the formes may be corrupted, and how of the same any thing may be engendred. All which

^b Item art. 11.

P. 275. Non est tamen negandum quin alius modus, &c.

^c Item, art. 14.

Satis etiam durum est, & derogare videtur immensitati diuinæ potestatis, dicere quod Deus non possit facere corpus suum esse in sacramento per alium modum, quā per conuersionem substantiæ panis in ipsum: maxime cum ponendo conuersionē fieri, difficilissimū est videre, qualiter ipsa faciat aliquid ad hoc quod corpus Christi sit in sacramento, &c.

^d Rursus panis interiectis. Patet ergo quod est temerarium dicere quod corpus Christi diuina virtute non possit esse in sacramento, nisi per conuersionem panis in ipsum. ^e Itē non multo post. art. 15. Si iste modus esset verus de facto, multæ dubitationes quæ occurrunt circa hoc Sacramentum (tenendo quod substantia panis non remaneat) essent solutæ. Dubitatur enim qualiter ex hoc sacramento potest aliquid nutriri, & quomodo species possunt corrumpi, & ex eis aliquid generari: quæ omnia saluarentur naturaliter eo modo sicut saluarentur, si naturæ panis & vini non assumerentur ad naturam sacramenti: ponuntur enim manere post consecrationem, sicut ante.

difficulties

difficulties might naturally be salued by this meanes, euen as they might be salued if the natures of bread and wine were not taken or employed for the nature of the Sacrament: For by this meanes we doe admit that they doe remaine after the consecration as before.

Stil speaking in his owne sence. Wherin we are especially to note, that in his conclusion, and speaking in hys owne person, hee repeateth the same woordes that wee read in the opposition formed in the name of a thyrd. Because these difficultyes, wherein hee findeth no sufficient solution, doe sticke in hys stomacke. And in the ende, howe dooth hee satisfie hymselfe? Surely euen as Scot hath before done.

f Et in fine ar. 15. Sed quia hic modus non debet teneri de facto, cum Ecclesia determinauerit oppositum, quoniam non presumitur errare in talibus, ideo tenendo de facto aliam partem, respondendum est ad argumenta quae sunt in contrarium. gl. de ar. 16. In his quae sunt fidei non semper eligendum est illud ad quod sequuntur pauciores difficultates, &c. Sed est ponendum magis illud quod est consonum dictis sanctorum, & traditioni Ecclesiasticae. h Bellarm. de Sacram. Euchar. lib. 3. c. 11 Durandus docuit partem unam essentialem, id est formam panis conuerti; partem alteram, id est materiam, non conuerti.

f But (sayth he) in as much as this meanes must not bee holden in deed, because the Church hath determined the contrary: (Namely in the counsel of Latran) which it is to be presumed doth not erre in such matter, therefore it is that indeed holding the other part, we must answere to the arguments that are to the contrary. And this is the answere that he maketh; 8 We must not alwaies stand upon the sence that bringeth fewest inconueniencies, but upon the same that best agreeth with the sayings of the Saints, and the Ecclesiasticall traditions. He is wise enough for saying with the tenure of the holy Scriptures, or with the nature of the Sacrament. And indeed the Lord of Eux. should haue learned of his Bellarmine that Durand dyd not sufficiently beleue transubstantiation, who in his 3. booke of the Sacrament of the Eucharist, Chap. xi. hath these words. h Durand hath taught that an essential part of the bread, namely the forme, is conuerted, and that the other part, namely the substance, is not conuerted. Which he doth expresse-

ly confute in the 13. Chapter of his third booke, and citeth *Durand* vpon the 4. booke of sentences Dist. 11. q. 3. Heere would our Matters and Commissioners haue referred the iudgement, as they had done with the former; confessing that the whole question deserued to be read, that it might be iudged by the course thereof. But then the Lord of *Eureux* found himselfe agreeued, saying that it was in vaine for them to dispute, if they wold not iudge; sundry tymes speaking to the King to appoynt his pleasure to the sayd Commissioners. Whereupon his Maiesty comming vnto them, this Article was decided and the Lord Chauncellor pronounced *That Durands opposition was alleaged for his resolution.* Heere let the reader iudge, albeit it were so, of the wordes of the opposition, so playnely repeated in the resolution: and *Durand* speaking no longer in a third person, but in his owne person, afterward likewise these clauses, *Durum est, Temerarium est: It is hard, It is rash, &c.* Whether in so doubtfull, so ticklish, so problematticall matter, the Lord of *Eureux* might pretend any haynous vnturthes, euen palpably to be iudged at the very opening of the booke, at the bare sight thereof, where a mans iudgement, not his eyes, is in daunger of fayling.

The third place out of Chrysostom
vpon the first to the Thessa-
lonians.

FOR the third, they came to a place of *Chrysostom* vpon the first to the *Thessa.* Horn. 1. alleaged by the Lord of *Plessis* in his booke p. 537. li. 31. where hee examineth all the places of Scripture, which the aduersaries doe boldly apply to the inuocation of Saints,

E.

namely

*Liu 3 de Eu-
char. chap. 11.
ed. 1. pa. 5:7. l.
31. edit. 2. p.
538. l. 1. ed. 3,
p. 478. l. 22.*

^a *Jerem. c. 15.*
 & 1. Si steterint
 Moyſes & Sa-
 muel corā me,
 non eſt anima
 mea ad popu-
 lum iſtum.

namely this out of *Jeremy. 15.* ^a *Though Samuell and Moyſes ſhould ſtand before me, yet ſhould not my affection be to this people.* In which place hauing prooued by S. Hieroſme, Theodoret, S. Gregory, Hugo Cardinall, yea the glosſe it ſelfe, that this place is meant of, the interceſſion of *Moyſes* and *Samuell* when they liued, betweene the wrath of God and the ſinnes of the people; But not of any interceſſion of the dead Saintes vnto God for the faythfull liuing heere beneath; hee withall addeth, that heereof *Chriſoſtom* gathereth a concluſion cleane contrary to that of the aduerſaries: namely, *That wee muſt not ſtand vpon the Prayers of the Saints, but worke our ſaluation with feare and trembling.* Now againſt this place the Lord of *Eureux* pretended two things. The one, that the Lord of *Pleſſes* had cut him off in the ſubſtantiall wordes: namely, *if we be negligent.* The other that *Chriſoſtom* entreated of the interceſſion of the Saints deceased, which the Lord of *Pleſſes* denyed. To the firſt the Lord of *Pleſſes* aunſwered, that he alleadged not the expreſſe wordes of *Chriſoſtom*, but onely ſet downe the ſence, becauſe the diſcourſe containd two or three whole pages, which he reduced as it were into a Theſis: and that indeed he alleaged it, after the phraſe of the Gramarians, *Oratione obliqua non recta.* in an ouerthwart and not direct ſpeech, by this word, *That he, &c.* Therefore that he was not bound to the courſe of the text. To the other, that in this allegation he had no other purpoſe but to ſhew that *Chriſoſtom* out of this place of *Jeremy* had not gathered, as the Church of *Rome* at this day doth, the interceſſion and inuocation of the deceased Saintes: but contrariwiſe had collected this Doctrin; That wee muſt not generally ſtand vpon the prayers of the Saintes, whether aliue or dead, in ſomme vpon other mens prayers; but that we muſt watch, pray,
 and

and endeavour (as the Apostle sayth) to make sure our sal-
uation with feare and trembling. And indeed that this in-
tent appeared in these words; ^b And to the end thou
shouldst know (namely that the prayers of the Saints doe
not profit, except we doe conuert and turne vnto God)
hear what the Lord saith by the Prophet; If Noe, Iob, & Da-
niel stood before me, yet should they not saue their Sonnes nor
their Daughters. And againe, If Moses and Samuel, &c.
And marke how this is spoken to two Prophets, because both
of them had prayed, but had not obtained, &c. Thus that
this place of *Chrysostom* was not curtalled, neyther could
be, sith it was but touched by the way and not alleaged:
Much lesse was it wrested to any contrary sence, be-
cause generally he speaketh of the prayers of the Saints,
albeit the examples were of those that are yet conuer-
sant with vs heere beneath.

Now for the better opening of this point, the Lord
of Plesis owne words did suffice, *That we must not stand
vpon*. For what is it to stand vpon, but wholly to trust, or
to relye vpon, euen to the exclusion of our owne duty
and of all other meanes? Hee did then expresse the
meaning of *Chrysostom*, that the prayers of the Congre-
gation, of the Saints, of the faithfull, each for other are
good, are to bee wished: But that we should not sleepe
vpon them; but for our owne parts doe our duties:

Also the ccurse of the text will lead vs thereunto. ^c *Let
no man* (sayth he) *lull himselfe on sleep, let no man bee slow
to vertue; for that is a sleeping. Know you not when we sleep,*

est somnus. Nescitis quando dormimus, quam nostra non sunt in tuto, quam faci-
le eis parentur insidiae? Quando autem vigilamus non opus est nobis tanta custodia.
Quando dormimus, etiam cum multa custodia, sepe perimus. Sunt & ostra, & vectes,
& custodes, & vigiles, & tamen fur ingreditur. Cur haec dico? Quonia si vigilemus
non egebimus aliorum auxilio. Sin autem dormiamus, non multum nobis prodest ali-
orum auxilium, sed etiam cum illo perimus.

^b *Chrysostomus ad Thessal. chap. 1. hom. 1. sub fine p. 1414 editionis Graec. Lat. Hier. Cœmelini 1596. Et vt id scias, audi Deum dicentem. Si steterint Noe, & Iob & Daniel, non eripient filios suos, & filias, & rursus. Si steterit Moses & Samuel, Et vide quomodo hoc dicitur duobus Prophetis: quoniam ambo pro ipsis rogarant & non erat assequuti, &c.*

^c *Ep. 14. c. 2. Nullus dormiat, nullus sit piger ad virtutem. Hoc enim*

how small assurance we haue, how easie a matter it is to rob vs? and contrariwise when wee watch, there need no such guard: When wee sleepe, notwithstanding all our guard, wee many times perrish; We haue gates, bares, boulders, watchmen and sentinels, yet doth the theefe sometimes get in: Wherefore doe I say all this? because if we watch, we shall not neede the helpe of others; but contrariwise, if we sleepe, the helpe of others shal stand vs in small steed, but wee shall perish therewithall. Of others saith he in generall: and what meaneth he by others? ^d It is good (sayth he) to haue the prayers of the Sayntes, but alwaies provided that our selues bee attentive to our owne workes. And did not the Lord of Plesis say as much? Not to depend upon the prayers of the Saints, but to make sure our saluation with feare and trembling. And therefore with what conscience can it bee sayd that this place is curtalled? as indeed our Masters the Commissioners did not so iudge. Now for the opening of the second, whether this place of *Chrysostom* doth commend vnto vs the inuocation of the dead Saints, wee must consider what followeth. ^e And what need I (sayth hee) *aliorum precibus*, the prayers of others, so long as my selfe doe labour? Now (sayth hee) neuer bring thy selfe into that necessity, neyther is it my minde thou shouldst: yet if we be wise we doe alwaies stand in need. But of what Saints? of the dead, or of the saythfull that liue? surely there is enough spoken of that: neyther doe wee doubt but the Sayntes that tryumph with Christ, doe pray for the Church militant heere beneath. But wee are not come to that. For that they pray for the aduancement of Gods kingdome, or for our perticuler necessities; that they pray according to theyr charity that quayleth not: or that we may in sayth pray to them, hauing no foundation therefore, are very contrary questions. Howbeit heere wee shall see that *Chrysostom* speaketh of the prayers

^d *Sequitur im-*
mediate. Bonū
est frui Sācto-
rum precibus,
sed cum ipsi
quoque fueri-
mus intenti o-
peri.

^e *Mox imme-*
diatē. Et quid
mibi, inquit,
opus est alio-
rum precibus,
cum fuero in-
tentus operi?
Ne te eo redi-
gas ut opus ha-
beas. Nec ego
quidē hoc vo-
lo sed opus
semper habe-
mus, si sapia-
mus.

prayers of the Saintes that are conuersant among vs, grounded vpon the expresse word of God, of whome (sayth he) we stand in need; and yet doth he exhort vs not to relye vpon them. ^f S. Paul (sayth he) said not what need I prayers? albeit they that prayed were not worthy, neither equall with him: yet thou saiest what need I prayers? Neither did S. Peter likewise say, what need I prayers? for (sayth he) the church doth make prayers for him without intermission, &c. Many other exāples he doth also alleage. Thus farre then for the Saintes that pray heere beneath for the faithfull, desiring all good men to haue care of them in theyr prayers, which (sayth he) are of efficacy with God. But how? ioyned with our owne, with the duty that we performe in our vocation: according to that which the Apostle sayth. ^g That yee labour together in prayers for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs. Neyther may we heere forget, that when in this assistance they heard speaking of liuing Saints, it was newes vnto them, as if it were not a common matter, both in the holy Scriptures and in the Fathers, to terme the saythfull, Saintes, euen in this life: not for that they are canonized by the Pope, but sanctified by sayth in the blood of Iesus Christ. Yet vpon this ignoraunce they made sundry applauses. But doth he not heere speake expressely of the prayers of the Saints deceased for the liuing? Doth hee not exhort the faithfull alieue to inuocate the dead, to relye vpon theyr suffrages, vpon theyr passions, or vpon their merites? ^h Surely (sayth he) God said, I will protect

Sequitur im-
mediate. Pau-
lus nō dicebat,
Quid mihi o-
pus est preci-
bus, etiamsi
qui precaban-
tur non erāt eo-
digni, imō verō
ne pares quidē
Et tu dices;
Quid mihi o-
pus est preci-
bus? Petrus nō
dixit, Quid
mihi opus est
precibus? Ora-
tio enim, in-
quit, fiebat
sine intermissi-
one ab Eccle-
sia ad Deū pro
eo.

^g Et pa. 1417.
ex 1 ad Cor.
cap. 1. Aduuā-
tibus & vobis
in oratione pro
nobis. Vt Ex
multis personis
eius quae in no-
bis est donati-
onis per mul-
tos gratiae a-
gantur pro nobis.

^h Et aliquantō post. ex 2. Re. ca 19. Audi Deū queque dicentē;
Protegam hanc ciuitatem propter me, & propter Dauid seruum meum. Sed quando?
Tempore Ezechiae qui erat iustus, &c.

Et in fine ei.
iusdē pag. 1413
 Audi Deum dicentem de amicis Iobi; Et orabit, inquit, pro vobis, & dimittetur vobis peccatum quoniam peccarunt quidē, sed non magnum admiserant peccatum. Sed hic ipse iustus qui per preces tunc seruauit suos amicos in tempore Iudaico, non potuit seruare Iudaeos percuties. Et ut id scias, audi Deum dicentem per Prophetam; Si steteris Noe, & Iob, & Daniel, non eripient filios suos & filias.
k. lxxxi. 1414.
 Si steterit Moyses, &c. qui dixit, Si demittas quidem peccatum, dimitte; sin minus, me quoque dele. Si hic ergo nunc esset, & hec diceret non impetraret. Et si rursus Samuel, &c. Si isti ergo steterint nihil proficient. ¹ Sequitur immediate. Et dicit de Noe, iustus perfectus in generatione sua. Et de Iob. Irreprehensibilis, iustus, verus, pius.

this Cry for my owne sake, and for my seruauit Davids sake. Namely, because of my couenant in free mercy, that I haue made with Dauid and with his seede. But when? In the daies of Ezechias, who was righteous. Againe, And Iob (saith the Lord) shall pray for you. (Namely, he liuing for his liuing friendes) and your sinnes shall bee remitted: But the same righteous (sayth he) that saued his friends by his prayers, in the dayes of the Jewes, cannot saue the Jewes. And that thou maist be the better informed thereof, heare the Lord, who sayth: If Noah, Iob and Daniel stood before me, &c. And out of this place did the Lord of Euxen argue when he spake of the Saintes deceased. But by that which followeth, it shall most plainly appeare that he meaneth, if they had been eyther to returne in the dayes of Jeremy, or if they had been in his place; and so did the Fathers vnderstand it. Chrysostom in the same place, soone after in expresse termes sayth. k. If Moses himselfe (sayth hee) were now beere, and should say vnto me for the people as beere tofore, If thou wilt not forgive them, blot me out, hee should not bee heard. Also if Samuel likewise: also if these, (Namely Noah, Iob and Daniel) they should not preuaile: that is to say, comming here downe and making intercession as thou dost: least thou shouldst thinke my denyall vnto thee, were in regard of thy person: ¹ Noah neuerthelesse (sayth he) and Iob and Daniel righteous men, irreprehensible, full of godlines, &c. That is to say, Saintes. But if the Lord of Euxen would reply, but to what purpose is this that he, speaketh of the liuing, against the inuocation of the

Saints deceased? Surely because with greater reason he might haue spoken that of the prayers of the Saintes deceased, which hee spake of the liuing: These that are grounded vpon commandement, vpon example, & vpon promise: those that haue no ground at all, because also the abuse suppressed in these were of the greater force also against them. In the ende *Chrysostom* concludeth his Homely in these wordes. ^m *And therefore knowing these things, let vs not contemne the prayers of the Saintes, neyther yet wholly relye vpon them: partly least we should be slouthfull, and suffer our selues rashly to be intangled in ambushes: partly also least wee should incurre some great losse: (namely, the assistaunce of the prayers of the Saintes or faythfull) but let vs exhort them to pray, and to lift up theyr handes for vs: where note, let vs exhort, which cannot bee meant but of the liuing, and our selues also ensue vertue.* Of the Saintes in the conclusion, as in the promises, of the faythfull praying for S. Paul, for S. Peter, &c. of our selues praying heere beneath the one for the other. For whence should the conclusion grow but from the Promises? And thus, how farre is he from exhorting vs to call vpon the Saintes deceased, or to trust to theyr merits? Had our Masters the Commissioners had time to haue read ouer the whole place at length, as the Lord of *Plessis* did most earnestly request; would they haue stayed vpon that which the Lord of *Eureux* did vrge?

ⁿ *Iob in tempore Iudaico non potuit seruare Iudaeos pereuntes, Iob in the daies of the Jewes, could not save the Jewes that perished; Would they not by that which followed haue noted that he aluded to the place of Ieremy; If Noah, Daniel and Iob stood afore me, &c. Si steterint Noe, Daniel & Iob, &c. Would they not haue perceiued that Si steterint signified, if they were in place where thou art O Ieremy, when he saith; Si steterit Moses primus legislator, &c.*

^m Max. Cum hæc ergo sciamus, neque preces sanctorum contemnamus, neque totum in eas coniciamus, tum ne pigrescimus & socordes. temerè & insidiis circumueniamur, tum ne a magnolucro excidamus: sed & hortemur ad orandum, & ad manus pro nobis porrigendas, & ipsi virtutem sectemur.

ⁿ In princi. ps. 1414.

tor, &c. Againe, *Sic ergo nunc esset, &c. Et similis Samuel, &c.* If *Moses* the first law-giuer, &c. If he were now beere, &c. And if againe *Samuel, &c.* that is to say, in the place where thou art. And so consequently would they haue iudged that *Chrysostom* in this place, spake of prayer to the Saintes deceased.

The fourth place out of Chrysostom vpon Mathew.

Liu. 3, de Eu-
char. c. 13, adit.
1. pa. 574. l. 16.
edi. 2 p. 617. l.
1. edi. 3, p. 507.
l. 39.

NOW followeth another of the like nature, taken out of the page 574. line 16. where the Lord of Plesis sayth as followeth. *Chrysostom* seemeth to haue tasked himselfe to beat downe this abuse, so carefull is he to undermine the foundations vpon euery occasion. (Namely, the inuocation of Saintes deceased, founded vpon the pretended merites of others.) He perceaued (sayth hee) that the people trusted more to the helpe of other mens prayers, then to the amendment of their owne liues: And therefore fighteth against this opinion. (Namely, to depend vpon any other who so-
euer.) But (saith *Chrysostom*) we haue much more assurance
hom. c. pag. 59 through our owne prayers, then through the prayers of others, ney-
edit. Bas. apud ther doth God so soone graunt our saluation at others intreatie, as
Froben. 1558. at our owne: For so tooke he compassion of the woman of Cha-
Et hac non co naan; gaue faith to the Adultresse, and Paradise to the Theefe;
dicimus ut sup. and thereto neuer entreated at the intercession of eyther aduocate
plicandum esse or mediator. Against this place the Lord of Euxenx pro-
sanctis nege- pounded falsehood by omission: Namely, because the
mus, sed ne Lord of Plesis had omitted these words following;
torpeamus ne-
ue supini ipsi
& dormientes
aliis tantum mo-
do nostra cu-
randa mande-
mus.

^a Neyther doe we speake this to denie that wee should pray to Saintes, but that wee should not be negligent or slouthfull, and so falling on sleepe, or being benumbed, we should commit the managing of our affaires to others. Where wee are to note
by

by the way, that the copy which *Chemicins* cyteth hath these wordes; *Non quod negemus sanctus orare debere pro peccatoribus; Not that wee deny that the Saints should pray for sinners.* Whereby the sence should differ very much; & in this case hee would not haue made such hast to taxe him for omission, because hee should haue gained nothing thereby. But taking law of the common lesson; eyther *S. Chrysostom* in this Homely speaketh of praying to the liuing Saintes, to remember vs in theyr prayers; eyther else of inuocation of the Saints deceased. If of these, then doth the L. of *Pleſis* confesse the omission, and graunteth that hee hath done amisse. If of the others, what wrong hath he done, sith they both agree, for there is no controuersie in the matter? But surely it is most euident by the whole course of all the Homely, and by the examples produced, that hee there speaketh onely of the holy men that make intercession heere beneath in theyr prayers, to God for his people, and of the saythfull praying each for other. In this Homely doth *S. Chrysostom* handle this poynt, that euen our Lords bretheren believed not in him. And thereout gathereth this conclusion; That it is in vaine to haue any familiarity, eyther of Country, Family or Parentage with the Lord, vnlesse wee labour to conforme our selues vnto him. And therefore he sayth, ^b *Let no man settle his hope in any thing, but next vnto the mercy of God, in his owne vertue.* To the same purpose he alleageth; ^c *Frater non redimit, redimet homo? The brother redeemeth not, man shall redeeme, &c.* ^d *Now (sayth hee) albeit Moses and Samuel were present and should pray for that people, yet would I not reccane their prayers.* Likewise the more plainly to shew

^b *Ibid. p. 34.*

Nemo de se

desperet, &c.

nec vlla in re a-

lia spem suam,

quam post Dei

miseriſcordiam

in vertute ſua

collocet.

^c *Et mox. Nam*

& propheta id

ipſum ſigni-

ficans ait, Fra-

ter non redimet

homo? ^d *Et pag. 33. Etiamſi inquit, Moſes adeſſet atque Samuel tamen eorum pro talibus deprecantium, non reciperem orationem.*

F

vs,

vs, that hee speaketh of those men, returning into the
 estate of this life. ^e And if Samuel (sayth hee) should
 pray againe for any unworthy person, God would strayght-
 way say vnto him; Mourn not for Saul: Likewise if one
 should pray vnreasonably for his Sister, beholde heere what
 answer was made vnto Moses, &c. Then dooth hee
 adde, ^f For the prayers and supplications of the Saintes for
 vs are of great force, but when our selues also doe repent and
 amend. And of what Saintes? That shall indeede ap-
 peare by that which immediatly followeth. ^g For Moses
 him, selfe (sayth hee) who deliuered his brother and his
 600000. armed men from the fearefull wrath of God: could
 not neuerthelesse warrant his Sister, albeit the sinne were not
 equally alike, for she had spoken iniuriously of Moses: and
 on the others behalfe the sinne that had been committed, was
 more impiety: Then was it of the liuing Saints, & of the
 faithfull that praye for the sinnes each of other. There
 also followe many other examples of the like nature: Of
 Samuel praying and being heard for Israhell: praying also,
 but not heard, for Saul. Of *Jeremy* heard when he pray-
 ed for some: and when hee prayed for the people, not
 heard: Of *Daniel* praying for the people, and not heard:
 and heard when he prayed for the Heathen, &c. ^h Where-
 by (saith hee) wee doe learne that if our selues be slouthfull

^g Sequitur im-

mediatè. Nam etiã Moses qui fratrem suum, & sexcenta illa milia armatorũ à tam
 dira liberauit ira, sorrem tamen suam nequitit eripere, non quippe erat æquale pec-
 catum: Illa enim iniuriosius de Mose fuerat quiddã locuta, illic vero impietas erat
 quod perpetratum erat. ^h Et in fine eiusd. pag. 55. Equibus profecto redolet,
 quod si negligentes fuerimus ac desides, nec per aliorũ quidem poterimus merita
 saluari. Sin vero sobriè agemus, etiam per nosmet ipsos istud valeamus efficere, &
 multo magis per nos quam per alios. Nam & Deus gratiam non tam aliis rogã-
 tibus pro nobis vult donare, quam nobis: quo & fruamur libertate Deũ compel-
 landi, & emendemur, dum ipsi studemus Deum reconciliare.

and

and negligent, we cannot be saved, no nor by the merits of others: But if wee live soberly, wee may by our selves, and much rather by our selves then by others: For God will also shew mercy not so much for their sakes that pray for vs, as for our owne; that wee might use the libertie of speaking with God, and labouring to reconcile our selves to him, might amend our lives, &c. Which againe he prooveeth by the example of the Cananite, of the euill liuing woman: of the theefe, &c.ⁱ I o whome (saith he) God gave saluati-
on, not that any Patron or Mediator made intercession for them. Where then hytherto, where is any other inuoca-
tion, or intercession, other then the liuing Saintes? not one word of the deceased. Now doe immediately fol-
low the wordes now in question, & let vs take them euen as he list.^k But we speake not these thinges to denye
that we should pray to the Saints, but that we should beware
that we suffer not our selves to be overtaken with sloth and
carelesse and so falling on sleep, commit the manning of
our matters to others. And then as in all other places, the
liuing Saintes, not the deceased. Heere will the Lord of
Eureux say againe. Why should he alleage this place a-
gainst the inuocation of Saintes deceased, fith heere
is no mention but of the prayers of the liuing Saintes?
Surely because he meant to vndermine the very foun-
dation of that confidence, that men doe repose in the
holynesse and merites of others: as also, as wee sayd
before, that if wee may not repose our selves vpon the
prayers of those that doe conuerse with vs, whose
conditions we doe know, and they ours; and to whom
in charity we are commended by the Lord, and they
to vs; much lesse vpon the prayers of those that rest
aboue (as saith Saint John) from all their labours; who
(sayth S. Augustine vnto vs) doe not inter-meddle

*Sic Chanana-
am illā aliquā
do miseratus
est: sic etiam
meretrici do-
nauit salutem,
sic latronē nul-
lo mediatore
intercedente.*

*^k Sequitur im-
mediate. Et
hæc non eo di-
cimus, vt sup-
plicandum esse
Sanctis nege-
mus, sed ne
torpeamus,
neve supini ipsi
& dormientes
aliis, tantūodo
nostra curanda
mandemus.*

with the affayres of this world: the measure of whose knowledge we know not, as likewise they knewe not the perticular necessities of our conditions. Otherwise, should they not be Gods? Whereof moreouer we haue neyther in the Olde Testament, nor in the New, eyther commaundement, example or promise: Whereas the prayers of the Saintes conuerfant heere among vs, one for an other, stand both vpon expresse commaundement and ordinary practise. All which notwithstanding, sentence passed for the omission: that these words, *Et hac non eo dicimus ut supplicandum sanctis esse negemus: Neither doe I speake these thinges to deny that we should pray vnto Saintes, &c.* ought to haue beene added, for the ground-worke; that this Homely is to be vnderstood of Saintes deceased. And all for want of reading the Text throughout, as the Lord of *Pleſis* instantly required: but the common error carried it away, as if there had neuer been mention of any other Sayntes but of the deceased. As if *Caris Dei adgemiculari; Sanctorum vincula deosculari; To kneele to the beloued of God; To kisse the bondes of the Saintes*, in *Tertullian*, and a thousand such other places in the Fathers, could be vnderstood of others, then those that are conuerfant heere beneath among vs.

The

*The fifth place out of
Hieromy.*

NOW followeth the fifth taken out of S. Hieromy vpon *Ezechiel* lib. 4. Ca. 14. alleaged by the L. of *Pleſis*. p. 583. li. 8. against prayers to Saintes, in these words. ^a *If trust (sayth he) bee to be reposed in any, let vs repose our trust in one only God; for cursed is the man that trusteth in men, be they Saints, be they Prophets. Wee must not trust Principibus Ecclesiarum, in the Principles of the Church, who albeit they bee righteous, shall deliuer but their owne soules, not the soules of their children.* Against this place also the L. of *Eureux* pleaded omission, because these word (*Si negligentes fuerint, if they be negligent*) were omitted. Which the L. of *Pleſis* confesseth to be true (as he will alwaies do, where like matter failes out) not of any bad intent, for what should he get by it? but because (as it seemeth) he relyed vpon the aduersaries owne allegation. For in their ordinary glosse, euen vpon this very place of *Ezechiel*, this place is alleaged, and these very wordes omitted; and as we may well thinke without fraude, ^b *It is good (saith he) to trust in the Lord, rather then to trust in Princes, not of the world onely, but euen of the Churches: who albeit they be righteous shall deliuer but theyr owne soules, not their Sonnes nor their daughters, whom they haue begotten in the Church.* Also this place of *Ezechiel* doth principibus tantū seculi, sed & in principibus Ecclesiarum, qui suas tantū animas si iusti fuerint, liberabunt. Filios autem ac filias quos in Ecclesia genuerint, si fuerint negligentes, saluare non poterunt. ^c *Hieromy. in Glossa ordinaria. Luc. 11. 9. in illud Ezechiel. 11. Non liberabunt filios neque filias, &c.* Bonum est confidere in Domino, quam confidere in principibus. &c. Non seculi tantum, sed Ecclesiarū, qui si iusti fuerint tantū animas suas liberabū, nō filios vel filias, quos in Ecclesia genuerūt.

Lib. 3. of the

Euchar. ch. 14.

edit. 1. p. 583.

l. 8. edit. 2. p.

626. l. 15. edit.

3. p. 502. l. 16.

a Hieromy in

Ezechiel lib.

4. c. 14. ex edi-

tione Christ.

Plantini 1578.

Quod si in ali-

quo fiducia est

in solo domino

confidamus.

maledictus .n.

omnis homo

qui sp̄e habet

in homine, quā

uis sancti sint,

quamuis Pro-

phete. Legimus

Nolite cōfidere

in hominibus.

Et iterum. Bo-

num est confi-

dere in Domi-

no quā cōfi-

dere in princi-

pibus. Nō in,

*Hieromy in
Ep. ad Galat. l.
2. c. Obscureli-
cet, docemur
per hanc senten-
tiam nouum
dogma quod
latitat. Deum
in presentia fac-
culo sumus, si-
ue orationibus,
siue consiliis in-
uicē posse nos
coadiuuari. Cū
autem ante tri-
bunal Christi
venerimus, nō
Iob, nō Dani-
el, nec Nos ro-
gare posse pro
quodquam, sed
vnumquem-
que portare o-
nus suum.*

S. Hierome vnderstand in like sence, as *Chrysostom* doth the place of *Noah*, *Daniel* and *Iob*, returning into this world. Heere againe did the *L. of Eusebius* instantly vrge; what maketh this place against the inuocation of Saintes deceased, sith it speaketh properly of the liuing? Whereto he was answered as in the former; but the rather, because in the *L. of Plessis* booke, entreating vpon this place of *S. Hierome* vpo *Ezechiel*, ensued these words that answered him. *And to the end we should not thinke that he meant not to speake but of the liuing, writing vpon the Epistle to the Galathians vpon these words; Every man should beare his burden, marke what he saith: By this short sentence we doe learne, albeit darkely, a new Doctrine that is hidden, that so long as we remaine in this world, wee may bee holpen by the prayers and counsailes one of an other; But when wee come before the Tribunall seate of Christ, neither Iob, nor Daniel, nor Noah, can pray for any man, but euery man shal beare his owne burden.* Now the *L. of Plessis* vrged him to way these words; *siue orationibus, siue consiliis: Whether with prayer, or with counsell.* But he would not heare him, saying hee had not to doe but with this place.

The sixt place out of S. Cirill.

*Liu 2 de Eu-
cha. c. 3. ed. 1. p.
223. l. 5. edit. 2.
p. 239. l. 30. ed.
3. p. 139. l. 25.*

THe sixt was a place out of *S. Cirill* of *Alexandria*, in his sixt booke against *Iulian*, taken out of the pa. 223. l. 5. where the *L. of Plessis* sayth. *That he answered the Emperour Iulian, who objected the honour done to the Crosse; That the christians doe yeeld neither adoration nor reuerence to the signe of the Crosse. Ouer largely peradventure for the words, though surely not for the sence. And therefore the L. of Eusebius pretending vntruth, grounded vpon*

vpon these wordes; *He answered b*, because he answereth
 not precisely in these wordes. Heereto the L. of *Plesian*.
 answered, that by his owne text it appeared, that he neuer
 meant to alleage the wordes of *Cirill*, onely hee gather-
 ed the sence out of a discourse, of a lease in quantity:
 that indeed the oration was not direct, but by the way,
 the Character of the text, not of any allegation. There-
 fore that they ought to seeke the sence and not the
 wordes: and the rather because it hath been often sayd,
 that the vntruth should not be concluded vpon the di-
 uersitie of woords, in case the sence were to be found.
 And as for the sence, sayth hee, *Julian* sayd vnto the
 Christians. ^a *Tee wretches as yee are, yee worship not Anci-*
lia de caelo lapsa, & our bucklers fallen from heauen, which Iu-
piter hath giuen vs for the protection of our Citie, and yet yee
worship the tree of the Crosse, and paint the Images thereof
in the forefronts, and before your houses. Heereunto if the
 Christians in those daies had worshipped the tree of the
 Crosse, what was there to be said, sauing, we worship it
 because it deserueth worship, and not *Dulia* onely, but
 also *Hiperdulia*, a more especiall seruice, euen so farre
 foorth as to bend both the knees, yea to bow with the
 belly to the earth, euen to inuocate it as liuing, &c. But
 what answer doth *S. Cirill* make him? ^b *But* (sayth he)
we can easily proue that these speeches proceed of bad thoughts,
and relye vpon extreame ignorance. And wherein? Saui-
 ing in that hee did imagine that because they painted the
 Crosse, they did it to worship it? And therefore euen at
 once he bringeth him backe from the Crucifixe to the
 crucified: from the signe to the thing signified: from
 the pretended oderation of the wood, to the mistery of

a Cirill. Alex. a.
contr. a Iulianu
lib. 6. p. 134. 10.
3. Basil. apud
Ioan. Hernagi-
um. 1566. Et
o miseri homi-
nes, cum seruē-
tur arma quē-
imagnus demi-
sit Iupiter, hoc
est, pater Mar-
tis, pignore da-
to non verbo,
sed re, quod ci-
uitatem nos-
tram perpetuo
protecturus sit,
cessatis adora-
re & colere? &
interim crucis
lignum adora-
tis, imagines
illius in fronte
& ante domus
pingentes.
b Et paucis in-
teriectis. Abs-

que labore demonstrabimus eiusmodi sermones à malis cogitationibus profectos, ex-
 tremam sapere imperitiam.

our

Sequitur im-
mediate. Nam
vniuersorum
saluator & do-
minus, quan-
uis potuisset in
forma cum Pa-
tre omnibus
modis equali
agere, & indi-
unitatis folio
considerare, non
rapinam tamē
arbitratus est se
esse equalem
Deo, sed seip-
sum humilia-
uit, formam
serui accipiens,
contemtaque
ignominia cru-
cem sustinuit
vt corruptionis
aboluere po-
tentiam: Vnus
pro omnibus
mortuus, & ex-
citatur vt a
mortis laqueis
humanum eri-
peret genus. &c.
Vt spirituales

faceret adoratores, mortuumque faciens in nobis sensum carnis, filios effi-
ceret Dei eos qui in se crediderunt, &c. ^d Et paulo post, Hæc omnia recordari nos
facit salutare lignum; & suadet vt cogitemus quod sicut dicit diuinus Paulus vnus pro
omnibus mortuus est, vt viuentes non ultra sibi ipsis viuant, sed ei qui pro ipsis mortu-
us est, & resurrexit. ^e Et pa. seq. 135. Vis igitur, vir strenus, vt lignum quod nos ad re-
cordationem omnis virtutis inducit abiciamus & reliquamus puerisque & mulier-
culis tua proponamus. ^f Minus Felix in Octauio, pa. 20. ed. Heidenberg. Lud. Lucii.
1560. Criticis nec adoramus, nec optamus.

our redemption, &c. Our Lord and Saviour (saith hee)
might doe equally with the Father, hee might sit upon the
Throne of the Diuinity, and yet neuer be imputed vnto him
for theft, in that he made himselfe equall with him: but hee
humbled himselfe; hee tooke vpon him the shape of a Ser-
uant, hee contemned ignominy that hee might beare the
Crosse, to take away corruption, and alone for all men to dye &
rise againe, to deliuer mankinde out of the snares of death, &c.
To procure to himselfe worshippers in Spirit. Note, in Spirit,
and not worshippers of stockes and stones, to the end to make
vs the children of God, by killing the motions of the flesh in
vs, &c. And as concerning this wood, he sayth. ^d This
healthfull wood putteth vs in minde of all these thinges, and
exhorteth vs to remember the saying of S. Paul. One only dy-
ed for all, to the end that liuing they should not bee easter line
to themselves, but to him that dyed and rose againe for them.
Again, ^e Wouldst thou (saith he) wish vs to reiect this wood,
that putteth vs in minde of all goodnes? and to set before our
viues and children thy paintings. Namely, as hee did a
little before discourse, the patrons of all vncleanenesse
and polution? Of the worshipping therefore, or adora-
tion of this wood (albeit this was the very fit place) not
citatur vt a
one word. And indeed saith the L. of Ples. why should
it seeme more strange in Cirill then in Minutius Felix,
who doth expressly say; ^f We doe neither worship nor wish

the Crosse. Then in S. Ambrose, who speaking of Heien the mother of Constantine, saith, & Hellen worshipped not the wood, for that had been an error and heathenish vanitie.

Where the question concerned not the Crosse onely, but the true Crosse. Heere to the Lord of Euxen replied, that these places were to be vnderstood by the distinction of *Dulum* and *Latria*. The L. of *Ples* did vphold that this distinction was friuolous, vnknowne in the holy Scriptures, or Fathers; imposed vpon S. Augustine, who neuer vnderstood it. But heereinto would the Lord of Eur. neuer enter. Lastly, that this great Emperour *Julian*, (for he took pleasure in his commendations) who had been a Christian, and was acquainted with the Christian mysteries, would neuer haue imputed it vnto them, had it not been true. But let the L. of *Eu*. marke, what prejudice he hath here wrought to the sacrifice of the Masse, before he was aware. And euen there where *Julian* objecteth to the Christians, that they sacrificed not; saying vnto the; ^h And you my masters that haue no more to do with Hierusalem, why do you not sacrifice, in finding out some new sacrifice? He wil beare vs witnes y the christians in those daies did not sacrifice; that in lieue of the Iewish sacrifices, which the they had giuen ouer, they had not as yet brought in any new sacrifice: Euen he, let vs say with the L. of *Eu*. who should not haue forgotten the ordinary sacrifice of the Sonne of God, dayly reiterated by the Priestes, had it been at that time in vse in the Church. Heere the King himselfe perceiuing that they could pretend no vntruth against this place, pronounced aloude that both sides had reason. And therupon the L. Chauncellor pronounced simply; That the words are not to be found in S. Cirill. So leauing matter sufficient to inferre, that the sence was neuerthelessse to be gathered.

*S. Ambrosius de-
libra Theodo-
si Regemado-
rauit, non lig-
num vtiq;,
quia hic Genti-
lis est error &
vanitas impio-
rum.*

*h Cyril Alex-
and. contra Iu-
lian. lib. 9. Vos
autem inuento
nouo sacrificio
non ultra indi-
gentes Hieru-
salem, quare
non sacrificatis*

The seauenth place out of Peter Crinitus.

Lib. 1. de Eu-
char c. 3. edit. 1.
p. 223. l. 10.
edit. 2. p. 239.
l. 35. edit. 3.
p. 199. l. 29.

^a *Pet. Crinitus.*
li. 9. de honesta
discipl. c. 17. 9.
Lugd. apud. Se-
b. 17. Gryphus
1543. Cum sit
nobis cura di-
ligens in rebus
ōnibus superni
numinis religi-
onem tue sig-
num Saluato-
ris Christi ne-
mini quidem
concedimus
coloribus, lapi-
de, aliaue mate-
ria fingere, in-
sculpere, aut
pingere. Sed
quodcumque
reperitur tolli
iubemus; gra-
uissima poena
eos multando,
qui contrariū
decretis nos-
tris & imperio
quicquam ten-
tarint.

^b *li. 6. c. nemi-*
ni lic. sig. salu.
esse.

Then they came to the seauenth place out of *Peter Crinitus* that the *L. of Eur.* and his side had made so much adoe of, taken out of the 223. pag. lin. 10. Where the *L. of Ples.* alleaging this *Crinitus*, *de honesta disciplina*, lib. 9. in the Margent for his author, saith; That the Emperors *Theodosius & Valens* had made an edict in these words. ^a *Because our greatest care concerneth the seruice of God, we forbid all persons that they shall not make the signe of our Lord Iesus Christ, neyther in colour, in mettall, or in any other matter; that they shall not graue; paint or carue it: but wee will wheresoeuer it may be found, that it be taken away, under paine that all offenders to the contrary, shall be most grievously punished.* Heere against the *L. of Eur.* pretended falsehood, because (said he) this law was otherwise set downe in the Code; namely, that it is prohibited to paint or carue the Crosse vpon the earth, *humis*, in which word consisteth the force of this law. The *L. of Ples.* answereth; There can be no falsification, because in *Crinitus* whom he hath alleaged it is so set downe; that *Crinitus* sayth that he tooke it (*ex libris Augustalibus*) out of the Imperiall bookes, others peraduenture then the cōmon sort: & it may be himself hath read sundry sorts of the common sort. That he cited *Valens* and *Theodosius*, who rained not together; and so hee might confound their edictes into one: That these wordes in *Crinitus*. *Nemini concedimus coloribus, lapide, aliaue materia fingere, insculpere, aut pingere*, can no way bee entred into the place of these of the Code. ^b *Lib. 1. tit. 7. leg. 1.* where we read, *Nemini licere vel in solo, vel in silice, vel in marmoribus humis positus insculpere, vel pingere*: too far from the letters or sillables, also from the text, to bee cyther

eyther ingengred or corrupted the one by the other. Contrariwise, that it was more likely that as superstition encreased in the Church in the dayes of *Iustinian*, that *Tribonian* accommodated that law of *Valens* and *Theodosius* to his time, by adding *humis*: Which the learned *Cuiatius*, and after him, all other lawyers had noted in sundry lawes, as well of the common wealth as of the Empyre. Whereof likewise we haue one testimony in the matter of the Crosse: for the punishment by the Crosse being by all Christian Emperours forbidden, in euery place where the Romaine lawes had *Crucem*, *Tribonian* put in *Furcam*. Infinite other like examples might wee alleadge. Besides there was no cause that this law should seeme more strange then the 36. Canon of the *Eliber-* tin counsell. *It hath pleased, or it hath been thought good, that there should be no painting in the Churches, to the ende that which is worshipped, should not be painted on the walles.* For (sayth the L. of *Ples.*) if the Crosse or Crucifixe were worshipped, they were not then painted in the churches: if they were painted, they were not then worshipped. To this latter reason the L. of *Eureux* did reply, that this Canon was otherwise to bee vnderstood; namely, that they should not be paynted vpon the walles, but vpon loose tables that might be fastned to the walles. Also that that was theyr manner still in the Diocesse of *Eliberis* in Spaine. But heereof let the reader iudge by these words, *Picturas in Ecclesiis esse non debere*, for the question is, that there should bee no paintinges in the Church, eyther painted or fastned. And so did the Elders vnderstand it. As also our *Agobard* Bishop of *Lyons*, who writ since the yeare 800. *Albeit wee see the Angels painted with*

c. Concil. Eliber.

c. 36. Placuit

picturas in Ec-

clesiis esse non

debere, ne

quod adoratur

in parietibus

depingatur.

d. Agobardus

Episc. Lugdu-

nenfis contra e-

orum supersti-

tionem qui pic-

turis et imag-

inibus sanctorū

adorationis ob-

sequium de-

ferendum pu-

tant. Qui liber

manuscr. extat

in Biblioth. S.

Victoris, Si vi-

derimus pen-

natos Angelos

pictos, predicā-

tes Apostolos.

martyres tor-

menta patien-

tes, nullum ab

imaginibus,

quas aspiciamus, auxiliū sperare debemus, quia nec bene, nec malè possūt facere. Rec- te nimirū adeiusmodi euacuandā superstitionē ab Orthodoxis Patribus definitū est; *Picturas in Ecclesia fieri non debere, ne quod colitur & adoratur in parietibus de-* pingatur.

their wings, the Apostles preaching, the *Martirs* suffering their torments, yet are wee not to hope for any succour from the Images that we see, for they can doe neither good nor euill. And therefore to roote out this superstition, the Orthodoxall Fathers haue very well decreed, that there should bee no paintings in the Church: that that which is serued and worshipped should not be painted upon the walles. Alleaging the words of this Counsell. All which notwithstanding the L. of Eur. grew out of patience, that this place that hee had made so great account of, was not condemned of falsehood: And therefore most importunately both with hand and voice vrged the Commissioners. Whereupon the L. Chauncellor pronounced, That indeed the L. of Plessis had truly quoted the place of Crinitus, but that Crinitus was deceived.

The eight place out of S. Bernard.

Lib. 3. de Eu-
char. ch. 15. c.
dit. 1. p. 604. l.
9. edit. 2. p. 648.
l. 34. edit. 3. p.
51. l. 12.

THen followeth a place of S. Bernard, taken out of his 174 Epistle to the Canons of Lyons, alleaged by the L. of Plessis. pa. 604. li. 9. (for thus they leapt from one to another) where he entreateth of the conception of the Virgin *Mary*. Out of this Epistle against the false honours attributed to the holy Virgin, he took these words. *She need no false honours, being as she is, at the fulnes thereof: It is no honour, but a taking away of her honour. The feast of her conception was neuer well instituted.* Which propositions the L. of Plessis gathered out of sundry places of this Epistle. And the L. of Eur. pretended falsehood against this place: because (said he) the Lord of Plessis had omitted that which came betweene the two clauses. *Magnifica gratia inuentricem, mediatricem salutis, restauatricem*

restauratricem saculorum. Magnifie the inuentrix of grace,
the mediatrix of saluation, the restoratrix of the world, &c.
The Lord of Plesiss vpholdeth that in this allegation,
he vseth neyther mayming nor fraude: No fraude, for
he doth not dissemble the commendations that S. Ber-
nard attributeth to the Virgin Mary, where soone after
he sayth; That in other places S. Bernard helpeth to ad-
uance the same abuse, where he saith. O man, thou hast a sure
accesse to God, where the Mother is before the Sonne, the
Sonne before the Father, the Mother shewing her Sonne her
bosome and brestes; the Sonne shewing the Father his side
and his woundes. What could be spoken more sincerely?
and dooth not this import more aduantage, then the
words that the Lord of Euxux tooke holde of? *Me-*
diatricem salutis, the mediatrix of saluation, which cannot
be borne, but so farre forth as the Virgin was the instru-
ment of saluation; Neither truely any mayming, for the
clauses are distinguished by great letters; and which is
more, the same that concerneth the feast of the concep-
tion is repeated in sundry places, both before and after
the same, whereby the allegation dooth beginne. Shee
need no false honours, &c. Neyther hath the Lord of Plesiss
heerein hurt any but himselfe, in that labouring after
breuity he sayd not enough. Saint Bernard sayth to the
Chanons of Lyons. ^a We doe surely maruaile what toy hath
taken some of you in the heades to alter your good colour, by
bringing in (note for the conception) a new feast which the Ce-
remones of the Church know not, which reason alloweth not,

^a Bernard, epist
174. edit. Pa-
risiens. apud
Guil. Merim.
1566. Mira-
mur satis quid
visum fuerit
hoc tempore
quibusdā ves-
trum voluisse
mutare colorē
optimum, no-

uam inducendo celebritatem, quam ritus Ecclesie nescit, non probat ratio, non com-
mendat antiqua traditio. Numquid Patribus doctiores aut deuotiores sumus? Pericu-
lose presumimus quicquid ipsorum in talibus prudentia prateriuerit. Nec verò id tale est
quod nisi praterendum fuerit, Partum quiuerit omnino diligentia prateriisse. At val-
de honoranda es, inquit, mater Domini. Bene admones, sed honor Reginae iudicium
deligit. Virgo regia falso non eget honore, veris cumulata honorum titulis, &c.

which

which auncient tradition doth not recommend. Are we eyther better learned, or more deuout then the Fathers? Shall wee presume or dare to undertake with perill, all that in such matters their discretion hath omitted? Neyther is this matter of so small importawnce, that their diligence would in any wise haue omitted it, if it had not been to be omitted: But thou wilt say, the Mother of our Lord must bee honoured. Thou giuest vs good warning, but the honour of the Queene must bee done vnto her with iudgement. The royall Virgin (note for ynnemete honours) needed no false honours, being as she is, laden with the true tytles of honour. Wherein wee are then to note the true periods cyted by the Lord of Plessis, euen that which concerneth the conception, and the other that toucheth the false honours attributed to the holie Virgin, immediately and in one sequence, whereby hee was not bound to adde that which followed farre enough off, *Magnifica gratia inuentricem, &c.* For had hee vnderaken to set downe the whole Epistle, hee professeth the reasons, in regard wherof the feast of the conception hath no reason, in a long discourse, and toward the conclusion redoubleth the same sentences, that hee had set at the beginning in his preface; ^b *I say* (sayth he) *that the glorious Virgin conceived of the holy Ghost, but not that she was conceived: That she a Virgin brought forth a childe, not that shee was childe of a Virgin. Otherwise what prerogatiue were it to the Mother of the Lord? &c.* This is no honouring of the Virgin, but rather an abasement of her honour, &c. And therefore sayth he; ^c *Things being at this*

^b *Ibidem, sub finem pag. Dico gloriosam de Spiritu S. concepisse, non autem & conceptam fuisse: dico peperisse virginem, non tamen & partam a virgine. Alioquin ubi erit prerogatiua matris Domini &c. Nō est hoc virginem honorare, sed honori detrahere &c.* ^c *Et paulo post. Cum hæc ita se habeant, quænam iam erit festiua ratio conceptionis? quo pacto, inquam aut sanctus asseretur conceptus, qui de Spiritu S. nō est, ne dicam de peccato est: aut festus habebitur qui minime sanctus est? Libentur gloriosa hoc honore carebit, quo vel peccatum honorari, vel falsa induci videtur sanctitas. Alioquin, nulla ei ratione placebit contra Ecclesiæ ritū præsumata nouitas mater temeritatis soror superstitionis, filia leuitatis.*

passé,

passe, what reason can there be to celebrate the conception? I
 say, how can we affirme the conception to be holy, which is not
 of the holy Ghost, I will not say which is of sinne? Or howe shall
 we sanctifie this conception which cannot bee holy? Surely the
 holy Virgin can be content to forbear this honour, whereby
 her sinne shall be honoured, or a false holmes brought in. In
 another place; No novelty presumed without reason, contra-
 ry to the custome of the Church, can she like of, Mother
 of rashnesse, Sister of superstition, Daughter of inconstancie or
 lightnesse. Then dooth he afterward referre himselfe to
 the decision of the Church of Rome, which belonged
 not to our purpose. Nowe let any vpriht minde
 iudge, whether there were any holde to bee taken a-
 gaynst this place, whereupon notwithstanding for the
 satisfiing of his importunity it was pronounced; That
 it had beene good to distinguish the two places of S. Ber-
 nard in one selfe booke: (namely of this selfe Epistle) by one, &c.
 Which neuerthelesse albeit repeated in two seuerall pla-
 ces, doe immediatly followe each other.

The ninth place out of Theodore.

THe ninth was taken out of *Theodore* vpon the 113
 Psalme, alleaged by the Lord of *Plessis* pag. 218.
 lyn. 9. in these wordes. God (say h he) dooth what he
 pleaseth, but Images are made as it pleaseth men: they haue
 the habitation of the senses, but senses they haue none: being
 heerein inferiour to the flies, fleas, and all vermine: and it is
 meete that they that worship them should loose both reason
 and sense. And the Lord of *Plessis* had taken the most
 substantiall clauses of this Psalme. But the Lord of *Eur.*
 pretended falsehood in two respectes: In the translati-
 on,

Lib. 2. de Eu-
 char. ch. 2. c.
 dit. 1. p. 218. h.
 9. edit. 2. p.
 234. l. 21. edit.
 3. p. 195 l. 13

on, because he expressed *Simulacra εἰδωλα* by *Images*: for hee would haue it *Idols*: In omission, because he had not set downe a *Gentibus culta*, worshipped or serued by the *Gentils*: to distinguish them (sayd hee) from the *Images* of the *Christians*. To the first the Lord of *Pleſis* answered that these wordes *εἰδωλα*, *Simulacra*, *Images* did vsually passe for one. And this did the Lord of *Pleſis* offer him to prooue; but he would not enter therinto. And indeed in the 40. of *Eſay* where the olde interpreter sayth, *Simulacrum* the Septuaginte say *εἰδωλα*, *Image*. And in the 4. of *Deutronomy*, the olde interpreter translateth the woord *יָצַב* *Imaginem*, the Septuaginte *εἰδωλα*. That the same olde interpreter translateth in the 33. of the *Chronicles* *Simulacrum* that which the Septuaginte *χρυπὸν*. And the first of the *Romaines* where *S. Paul* saith *εἰδωλα*; *Lombard*, *Caietan*, *Stapulensis*, *Olorius*, &c. haue translated *Simulacrum*. In the Scriptures they are therefore indifferent. For the Fathers, ^a *Iuſt* in *Martin* sayth, That God forbade *Moses* to make any *Image* or *similitude*: where the Septuaginte say *εἰδωλον*, hee sayth *εἰκὼνα*. ^b *Tertullian*; *Eſſes*, in Greeke, signifieth forme or figure; whereof cometh the diminutiue *εἰδωλον*, which we doe interpret a small forme or figure; therefore euery forme or small forme must bee called *Idolum*. And thereof *Idolatrie*, all honour and seruice that is done, circa omne *Idolum*, to any forme or figure. Againe, ^c *Touſ* that serue the stones, and that make *Images* of golde, and of silver, and of wood, and of stone, &c. And againe, speaking of the *Gentils*; ^d *Their Images* are *Idols*, the consecration of *Images* is *Idolatrie*. *Minutus Felix*

^a *Iuſt*, *Martyr* in *Typhone*. pag. 251 edit. *Hieron. Com- mel. Gra. Lat.* Qui per Mo- ſem ſanxit *μὴ τι εἰκὼνα* *μὴ τι εἰκὼνα*, ne qua omnino fieret vel imago, vel ſimilitudo, ne- que eorū quæ in celo ſunt, &c. ^b *Tertullianus* de *Idololatria* ch. 3. Ex edit. *Pamelii*. Ad hoc neceſſaria eſt vocabuli in- terpretatio; *εἰδωλον* *Græce*

formam ſonans ab eo per diminutionem *εἰδωλον* deductum, æque apud nos formu- lam ſecit. Igitur omnis forma vel formulo, *Idolu* ſe dici expoſcit, inde *Idololatria* om- nis circa omne *Idolum* ſamulatus & ſeruitus. ^c *Et cap. 4.* Qui ſeruitis lapidebus, & qui imagines facitis aureas & argenteas, & ligneas & lapideas. ^d *Item* Eorū ima- gnis *Idola*, imaginum consecratio *Idololatria*.

upon the reproach of the Heathen *Celsus*, cast in his dish, that the Christians had no Images. *Who doubteth* (sayth he) but the Heathen direct their prayers to the Images, that these men have consecrated, as also that they honour them publicly with religious service? and within three lynes after, he calleth them notwithstanding *Simulacra*; *f. If a man should imagine with what tooles every Image is framed, &c.* Wherefore also it commeth that *Isidore* meaneth no other subtilty; *g. Simulacra* (sayth he) a similitudine nuncupata, eo quod manu artificis ex lapide, aliave materia eorum vultus imitantur, in quorum honorem finguntur; *Images* so called in regard of the similitude, because by the workmans hand, whether of stone or other substance, they imitate the countenances of those to whose honour they are sayned. Even among the Schoole-men, *Thomas* calleth that *h. Image*, that is made to the resemblance of any natural thing. *Alto Durand*, *i. The immoderate use of Idols is reprooved, the moderate approoved, i. of Images.* And in the same Chap. *Non facies Idolum*, thou shalt not make thee any Idol. Also, *Simulachra Gentium Argentum & Aurum*, the Images of the Gentils are silver and golde, &c. By such authorities (sayth he) the excessive and immoderate use of Images is condemned, &c. *Holcot* likewise expounded a place of the booke of *Wiseaome*, Chap. 3. against the Idolaters; *i. In this part doth the holy Ghost begin to condemne Idolaters, and those that doe honour and serve Images and artificiall figures.* Again, *m. Thou shalt not make thee any Image, &c.* translating *ειδωλον*, for Image. So new a matter is this distinction betweene Idol and Image among the Christians; yea

libus auctoritatibus reprobatu nimius imaginum vsus. *Holcot in lib. Sapient. lect. 157. in vers. 10. cap. 13.* In hac parte Spiritus S. consequenter aggreditur reprobare Idololatrias qui colunt Imagines & artificiales figuras. *m. Ibid Exodi 2 dicitur. Nō facies tibi Imaginem, neque vllam similitudinem.*

*g. Minut. Te-
lix pag 55. e-
dit. Heidelberg
Quis dubitat
horum imagi-
nes consecratas
vulgus orare &
publice colere.
f. Max. Quod
si in animum
quis inducat
tormentis qui-
bus, & quibus
machinis si-
mulacrū om-
ne formetur,
erubescet &c.
g. Isid. Ori-
gini li. 8. ca. 8.
h. Thomas in
1. ad Corinth.
cap. 8. lect. 1
Simulacrum
quod ad simi-
litudine alicu-
ius rei natua-
lis fit.*

*i. Durand. lib.
1. c. 3. in sum-
mario, art. 4.
Idolorum im-
modicus vsus
reprobatur,
modicus pro-
batur.
k. Idē lib. 1. c. 3*

Ex his & simi-

H

even

ⁿ Pius Quintus in Explicat. decalogi precepto 2. In Scripturis iussu Dei simulacra & imagines effictas legimus, Cherubim, serpentis anei.

euē so farre foorth that Pope Pius the fifth, expounding the ten commaundements, confoundeth them in these words; ⁿ In the Scriptures we doe read that by Gods commaundement they made Images and likenesses, as of the Cherubins, of the serpent &c. Now against these authorities, which the Lord of Plessis would haue alleaged to the Lord of Eur. he appealed for help to Henry Stephens Thesaurus (he shuld haue ioyned with it the Card. of Sens, his Culepine) where against they might with more reason haue opposed the olde Glossier: *Simulacrum, æreus uisus, ei'doxon, εἶδον, Likenes, Image, Idoll, Picture*, where all these wordes are confounded together. Thus much for the falsehood committed in the translation. Now for the second, in the omission of these words, *a Gentibus culta, Worshipped or serued by the Gentils*; The L. of Pleantw. red that of themselues they did sufficiently supply, in that the Psalmē spake directly against the Images or Idols of the Gentils; considering also that in those dayes the Christians had no Images, as is already sufficiently prooued: which notwithstanding was no let, but that that Psalmē and text might at these dayes be applyable against the Images of the Christians, euē as wel as they were or might haue been in the olde Tellament against Images of the Iewes, when after the imitation of the Heathen, they diuerted to Idolatry. As indeed the arguments did equally concurre each with other; that they were made, but not made; that they receiued honour of their colour, & mettal, & shape from the hand & plesure of the painter; that they had the seates of the sences, but were insensible, &c. Hereto the L. of Eur. replied that the deuils or *demons* inhabited in the Idols of the Heathen; which was graunted him in regard of some, but few, and denyed in the most part and ordinary. The L. of Eur. againe replied, that in those dayes, and before the Christians

stians had Images : witnesse (saith hee) *Theodoret* who in the history of Saintes, telleth vs that *Simon* surnamed *Stalites*, was so famous in *Rome*, that in the porches of all their shops they had set him vpsmal Images, hoping for succour at their hands; And this did the assistants receiue with great applause. Heere let the reader note that the Author saith *simon*, men say: Also, in the porches of their shops, not in the Churches. Again, *Posuerunt*, they planted the common people, not the Church; But which is more, that these honors thus done vnto him did so grieue him, that hee determined to cause the pillar to be built, vpon the top whereof he purposed to ende his life, that so he might sequester himselfe from the world. Finally the *L. Chauncellor* pronounced, *That this place could not be understood but of the Idols of the Gentils, and not of the Images of the Christians, as appeared in these words; a Gentibus culta; & que in Gentibus adorantur, that had bin omitted.* But in conscience of a Diuine, is this any let why by Anology the same may not be alleaged against y Images of y christians?

Thus were these nine places examined, and no more, because it grew late: where may bee easily discerned that the *L. of Ples.* who had strained him in the arguing of the former, finding that he was disgraced by thy Kings presence, whose religion, albeit not directly, he did impugne; & grieued with the applause that seconded all his his aduersaries sayings, withall seeing that they permitted not the Commissioners time enough to read and consider of the places; and evidently perceiuing by all the countenaunces and circumstances, that this action was prepared (notwithstanding whatsoeuer he could doe) to his disadvantage, did toward the ende seeme to settle to yeelde more force to this contestation; Vnprofitably indeede imployed, in that it had been in vaine more earnestly to defend the truth, already condemned vpon the file. Yet was he prepared for it, and had watched very late ouer night (albeit hee

Theodor. in hist. Sanctoy. Partum cap. 26. de Simone Aion n. Romæ, que est longe maxima eum fuisse adeo omnium sermone celebratum, vt in officinarum omnibus vestibus & portibus ei paruas posuerint imagines, hinc sibi præsidium & tutelâ parentes. Cum ergo venirent innumerales, conabantur autem omnes cōtrectare, & expellere illis vestibus aliquam preciperet benedictionem; primū quidem absurdum & alienū existimans tā insignem sibi haberet honorem, deinde etiam rem ægre ferens vt nimis laboriosam, machinatus est illā in columna stationem: primū

quidē iubens edificari sex cubitorum, deinde duodecim: postea autem vigintiduorum, &c.

had lost the night before) to continue the next morning, had not God in the night time sent him a great weaknesse of the stomacke, with extraordinary vomits, not without a Feuer.

Vpon which accident, the Lord of *Rimier*, the Kinges chiefe Physitian counsailed him to haue speedy recourse to some remedies. And therefore the L. of *Ples.* most humbly besought his Maiesty to holde him excused during this sicknesse. Whereupon the next day the Presidents of *Thou*, *Python*, *Casaubon*, and *Martin*, were lycensed to depart.

Heere let all such as haue seene the Lord of *Eureux* writing, or heard him speake in company, remember whether hee hath produced any thing answerable eyther to theyr conceipt, or to his owne speeches, to their hope, or to his promites. For where are these heynous, licterrall, ocular falschoods and vnruthes, which might bee discerned at the first opening of the bookes, and found at the first sight?

Contrariwise, which one place is there amongst them all, where they were not driuen to enter very farre into the sence of the text; and right, before they could asseesse iudgement? Yet in the meane time vpon these great wordes who was not purposed to see the Authours falsely alleaged, the supposed places, set downe vpon pleasure to deceiue the people? Yet who can doubt but that these sixty places by him presented, whose force was to bee perceaued in these nyne, are the chiefeest, wherein hee expected greatest aduantage, sith hee placed them in the fore fronte of his battle, and in them chosen from among 5000. or more, with so great leasure and labour both of himselfe and others, he had reposed his pretended victory?

Now to come without passion to the very matter, what hath he gotten, or rather what hath hee not lost with all
found

found iudgementes in the examination of these places? For what one falsehood is there eyther iudged, or to be iudged among these nyne? Or may in some one of them, the omission of some word, for the most part indifferent with men of iudgement, bee of any force against the Author, the booke, or any part of the booke? Yet let vs yeild them what they can aske in these places, (where- of notwithstanding our selues without contradiction doe retayne the best and chiefe part;) these places picked out heere and there, and in euery place, can they relieue Transubstantiation, the inuocation of Saynts, the worshipping of Images, ouerthrowen throughout the course of the whole booke by the authoritye of the Scriptures, the practise of the Primatiue Church, and the consent of the most notable Fathers? *Scot*, *Durand* and such like, who are not alleaged, according to the phrased of the Pallace, but *cumulatiue*, as it were to make vp measure: which crossed out, would bee no weakening to the booke: or kept, make it not the stronger: these are they from whome they hoped, for the raysing againe of their Masse, for the proofe of Transubstantiation in the Masse, notwithstanding argued, beaten and ouerthrowen by themselves, if they durst haue stood to it. And the like let vs say of the most part of the rest. Who therefore cannot see that where hee seeketh to make most best of his force, he hath made most demonstration of his weakness? where hee looked to haue blemished the sinceritie of his aduersary, hee hath caused it to breake forth and to shine more cleare and bright. Surely (for wee may say it truely) there was neuer Booke eyther in our age or in the former ages (no not the quoyne in the generall essayes) examined so seuerely or put to so rigorously all. And yet when they that haue been made drunke with this smoke shall growe sober agayne, when they shall bee disposed earnestly to consider what

they haue scene, what they haue done, that the deep wounds which this pretended *Goliath* promised, are lesse then small scratches: his blowes with his club lesse then phillips; what shall they catch, vnlesse by the affected reprehension of friuolous matters, they tooke steedfast assurance of the infallible truth of the principals, of the most firme, of the strongest? To speake Lawyer-like; what can they iudge but that these slight exceptions haue strengthened the rule? as a great

^a *Concil. Carthag. 5 c. 31.*

Similiter placuit vt prebiteri & diaconi & reliqui inferiores clerici, in iis, quas habent, causis, si de priorum Episcoporum iudiciis queratur, vicini Episcopi eos audiant, &c. Ne appellent ad iudiciū quod est extra mare, sed ad primates suarū provinciarum, quemadmodū & de Episcopis de finitū est. Qui autem ad transmarina iudicia prouocant, a nullo in Africa ad communionem recipiantur.

^b *C. Placuit.*

2. 7. 6.

man of our age sayd very well. It is no good prooffe of a matter, that there is nothing to be repugned: but rather an argument to the contrary, that it hath been but superficially looked into: but that is wel tryed wherein they reprove what they may, and finde but little to be reprovued. Were we to examine with like authority and rigour, not the books of their perticuler Doctors, but euen their Cannon law, theyr decree it selfe confirmed, Canonized and verified by the Popes; what one distinction shall escape notable falsehoods, both in number and without number? wherein wee shall not finde the places both of the Fathers & counsailes, curtailed of their most essentiall words; falsified, supposed, composed vpon pleasure, to fit them to the profit, authority or doctrine of the Popes? For to set downe some example, leauing the Donation of *Constantine*: the oath *Ego Ludouicus* with many others disavowed by the learned. In the 3. famous Counsaile at *Carthage* where *S. Augustine* was in person, the 31. Canon, speaketh directly against the vsurping & enterprises of the Church of Rome. ^a *That the Priests shall not appeale to any iudgement beyond the Seas, but to the Primates of their owne prouince, as the Bishops haue often defined: likewise that such as should appeale to any iudgement beyond the Seas, should not by any bee receiued into the Communion in Affricke.* This Cannon employed in the ^b Decretall 2. q. 6. *Placuit vt presbyteri, with what cōscience could they adde these words. Nisi forte Romanam sedem appellauerint, vnlesse peraduenture they appeale to the Sea of Rome, which viterly ouerthroweth* the

the meaning of the Counsell? In the 73. Canon it was said; ^c *Concil. eius-*
dem. c. 73. It hath seemed good that the Priestres, Bishops & Deacons in their
 proper turnes should abstaine euen from theyr wiues. Wherein it
 appeareth that they were married, & notwithstanding theyr
 orders, kept their wiues, but as their course came about to
 serue, they did abstaine, according likewise to the Canon of
 the sixt Counsaile: With what credite haue they inserted
 it into the decrees? ^d *d. 32. Cha. Placuit,* cutting of these
 wordes, *Propriis terminis, in their proper turnes,* in the course of
 their service, which make the whole sence to bring in sin-
 gle life instead of marriage. S. *Augustine* likewise decla-
 ring which were Canonically Scriptures, whereupon euery
 Christians faith should depend: sayd, ^e *In the Canonical Scrip-*
tures of the Churches, let them follow the authoritie of the most
part, among those which (namely Churches) those indeed are, which
haue deserued cyther to be the Seas of the Apostles, or to receiue
Epistles, (as Rome, Ephesus, Corinthus, Thessolonica, &c.)
to prefer those that all the Catholike Churches do receiue, before such
as some doe not receiue, &c. With what shamelesnes could
 they cyte this place in these wordes. ^f Among which indeed
 let those be which the Apostolike Sea hath deserued to re-
 ceiue, and which the other Churches haue deserued or had
 the fauour to receiue from her: So to make S. *Augustine*,
 who neuer thought of it, to Canonize the Decretals of all
 the Popes: and that, euen by quoting this Canon by name
 out of S. *Augustine* 2. booke de *Doctrina Christiana*. To bee
 short, & The Decretall Epistles are accounted among the *Can-*
onicall Scriptures, falsehoodes indeed, truely litteral, & indeed
 destroyers of the sence, such indeed as the L. of *Eur.* did
 promise, not such as he did produce. And of this quote only
 in the decree we may shew them whole hundreds, whole
 Chiliades; & (to stand vpon the very termes of the Lord of
 Ecclesiis Catholicis, præponat eis quas quedam non accipiunt, &c. ^f *In Canonis,*
dist. 19 Inter quas sanè illæ sint quas Apostolica sedes habere, & ab ea alii meruerunt acci-
 pere Epistolas, &c. & *In summario supradicti Canonis eiusd. dist. 19.* Inter Canonicas
 Scripturas Decretales Epistolæ connumerantur.

Enuex)

Eureux) of perfect tale without amplification. The like may we say of the Master of the sentences, whome the Schoolemen haue taken for theyr text of all their commentaries, for the argument of all their studies; at euery fields length corrupting the places of the Fathers, to accommodate them to the doctrine of his time. And in three leaues that the L. of *Eu.* hath put to printing in all his life (how may it then bee in these great volumes?) hee cannot scape free from the like cryme.

Thus haue you heard y^e true proceedings & history of this Conference, which I was forced to set downe because the people were brought into a wrong imagination, ynder colour of the copy of a certaine letter that was printed and published all about, read in the Pulpits, and distributed through all the parrishes in the Realme: euen so farre forth that the L. of *Ples.* coming to *Saumur*, found there aboue 100. Coppies, part printed at *Tours*, part copyed by the commaundement of some of the bench, by all the notaryes in the towne, whereby the inhabitantes began to murmure one against another. It is therefore but a small matter to let the L. of *Eur.* flye passe for an Elephant, and an illusion that shall goe: Truth will ouercome in a short time. But let his Maiesty in discretion, take order that this sparke, cast out at aduenture, and husbanded contrary to his meaning, by the enemies of quietnes, proceed not to a fire of sedition among his people. And God of his grace, grant him long to Raigne, in all felicity and peace to his glory, and the quiet of the kingdome.

Amen.

FINIS.

ny
e-
or
r-
o
u.
n
e
is
e
-
d
d
h
e
e
s
e
r
s
t
e
3
s